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THE

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ART. I. *Brief History of Siam, with a detail of the leading events in its Annals.*

MR. EDITOR,

The recent accession of a new monarch to the throne of Siam may render the following brief history of that country a timely contribution to our knowledge of it. It was written by a Siamese who is well acquainted with the subject. W. D.

I AM just availing myself of an opportunity for searching into some pages of Siamese ancient history, and beg to state that our ancient capital Ayuthia before the year A.D. 1350, was but the ruin of an ancient place belonging to Kambuja (now known as Cambodia), formerly called Lawék, whose inhabitants then possessed Southern Siam, or Western Kambuja. Ayuthia is situated in lat. 14° 19′ N., and long. 100° 37′ E. from Greenwich. There were other cities not far remote, also possessed by the Kambujans; but their precise locality, or much of their history, can not now be satisfactorily ascertained. Sometime near the year A.D. 1390, the former inhabitants were much diminished by frequent wars with the northern Siamese and the Peguans, or *Mons*, so that these cities were vacated, or left in a ruinous state, and nothing remained but their names.

Former inhabitants declared that the people of Chiang-rái, a province of what is now called Chiang-mái (North Laos), and Kampeng-pet, being frequently subjected to great annoyance from their enemies, deserted their native country and formed a new establishment at Ch'a-liang in the western part of Siam Proper; and built a city which they called Thepha-mahá-ná-khon, whence has been preserved, in the

national records, the name of our capital down to the present day, Krung-Thepha-mahá-na-khon. Their city was about lat. 16° N. and long. 99° E., and there five kings of the first dynasty reigned, until the sixth, named U-T'ong Rámá-thi-bodi ascended the throne in 1344. This king it is said was son-in-law of his predecessor, who was named Sirichai Chiang Sen, who was without male issue, and therefore the throne descended to the son-in-law by right of the royal daughter. U-T'ong Rámá-thi-bodi was a mightier prince than any of his predecessors; and subsequently conquered and subjected to his sway all Southern Siam, and some provinces in the Malayan Peninsula. He made Ch'á-liang the seat of his government for six years, and then in consequence of the prevalence of disease of a pestilential character, he caused various researches to be made for some more healthy location, and finally fixed upon the site of Ayuthia, and there founded his new capital in April, 1350. This date is an ascertained fact. From this period, our Siamese annals are more exact, and the accounts generally reliable—being accompanied by dates of days, months, and years from 1350 to 1767.

Ayuthia, when founded, was gradually improved, and became more and more populous by natural increase, and the settlement there of families of Laos, Kambujans, Peguans, people from Yunnán in China who had been brought there as captives, and by Chinese and Mussulmen from India, who came for purposes of trade. Here reigned fifteen kings of one dynasty, successors of, and belonging to the family of U-T'ong Rámá-thi-bodi, who after his death was honorably designated as Phra Chetha Bidi, *i. e.* "Royal Elder-brother Father." This line was interrupted by one interloping usurper between the thirteenth and fourteenth. The last king was Mahintrá-thi-rát. During his reign the renowned king of Pegu, named Cham-na-dischop, gathered an immense army, consisting of Peguans, Burmese, and inhabitants of Northern Siam, and made an attack upon Ayuthia. The ruler of Northern Siam was Mahá-thamma rájá, related to the fourteenth king as son-in-law, and to the last as brother-in-law.

After a siege of three months, the Peguans took Ayuthia, but did not destroy it or its inhabitants, the Peguan monarch contenting himself with capturing the King and royal family to take with him as trophies to Pegu, and delivered the country over to be governed by Mahá-thamma rájá as a dependency. The King of Pegu also took back with him the oldest son of Mahá-thamma rájá as a hostage. His name was Phra Naret. This conquest of Ayuthia by the king of Pegu took place A.D. 1556.

This state of dependence and tribute continued but a few years. The King of Pegu deceased. In the confusion incident to the elevation of his son as his successor, Prince Náret escaped with his family, and attended by many Peguans of influence, commenced his return to his native land. The new King, on hearing of his escape, dispatched an army to seize and bring him back. They followed him till he had crossed the Si-thong (Burman, Sit-thaung) river, when he turned against the Peguan army, shot the commander, who fell from his elephant dead, and then proceeded in safety to Ayuthia.

War with Pegu followed, and Siam again became independent. On the demise of Mahá-thamma rájá, Prince Náret succeeded to the throne, and became one of the mightiest and most renowned rulers Siam ever had. In his wars with Pegu, he was accompanied by his younger brother, Ekátássa-rot, who succeeded Náret in the throne, but on account of mental derangement was soon removed, and Phra Siri Sin Wi-montham was called by the nobles from the priesthood to the throne. He had been very popular as a learned and religious teacher, and commanded the respect of all the public counsellors, but he was not of the royal family. His coronation took place in A. D. 1602. There had preceded him a race of nineteen kings, excepting one usurper. The new king committed all authority in government to a descendant of the former line of kings, and to him also he intrusted his sons for education, reposing confidence in him as capable of maintaining the royal authority over all the tributary provinces. This officer thus became possessed of the highest dignity and power. His master had been raised to the throne at an advanced age. During the 26 years he was on the throne, he had three sons born under the royal canopy (*i. e.* the great white umbrella, one of the insignia of royalty). After the demise of the King at an extreme old age, the personage whom he had appointed as Regent, in full council of the nobles, raised his eldest son, then sixteen years old, to the throne. A short time after, the Regent caused the second son to be slain under the pretext of a rebellion against his elder brother. Those who were envious of the Regent, excited the King to revenge his brother's death as causeless, and plan the Regent's assassination; but he being seasonably apprised of it called a council of nobles, and dethroned him after one year's reign, and then raised his youngest brother, the third son, to the throne.

He was only eleven years old. His extreme youth and fondness for play rather than politics or government, soon created discontent. Men of office saw that it was exposing their country to contempt, and sought

for some one who might fill the place with dignity. The Regent was long accustomed to all the duties of the government, and had enjoyed the confidence of their late venerable king, so with one voice the child was dethroned and the Regent exalted under the title of Phra chau Fra Sîth-thong. This event occurred A.D. 1630. The king was said to have been connected with the former dynasty, both paternally and maternally, but the connection must have been quite remote and obscure. Under the reign of the priest king, he bore the title Raja Suriwong, as indicating a remote connection with the royal family. From him descended a line of ten kings, who reigned at Ayuthia and Lopha-buri (Louvo of French writers). This line was once interrupted by an usurper between the fourth and fifth reigns. This usurper was the foster father of an unacknowledged, though real son of the fourth king Chau Nárái. During his reign many European merchants established themselves and their trade in the country, among whom was Constantine Phaulkon (Faulkon). He became a great favorite through his skill in business, his suggestions and superintendance of public works after European models, and by his presents of many articles regarded by the people of those days as great curiosities, such as telescopes, &c.

King Nárái, the most distinguished of all Siamese rulers, before or since, being highly pleased with the services of Constantine, conferred on him the title of Chan Phyá Wichayeutrî-thé-bodi, under which title there devolved on him the management of the government in all the northern provinces of the country. He suggested to the king the plan of erecting a fort on European principles as a protection to the capital. This was so acceptable a proposal, that at the king's direction he was authorized to select the location, and construct the fort. He selected a territory which was then employed as garden-ground, but is now the territory of Bingkok. On the west bank near the mouth of a canal, now called Báng-luang, he constructed a fort which bears the name of Wichayen's Fort to this day. It is close to the residence of His Royal Highness Chaufi-noi Kromma Khun Isaret rangsan. This fort and circumjacent territory was called Thana-buri. A wall was erected inclosing a space of about a hundred yards on a side. Another fort was built on the east side of the river, where the walled city of Bangkok now stands. The ancient name Bángkôk was in use when the whole region was a garden. Such names abound now, as Bangcha, Bang-phra, Bang-plá-soi, &c.; *Bâng* signifying a small stream or canal (such as is seen in gardens). The abovementioned fort was erected about the year A.D. 1675.

This extraordinary European also induced his grateful sovereign King Nárái to repair the old city of Lopha-buri (Louvo), and construct there an extensive royal palace on the principles of European architecture. On the north of this palace, Constantine erected an extensive and beautiful collection of buildings for his own residence. Here also he built a Romish church on which are still to be seen some inscriptions in European letters, supposed to be in Dutch or German; they assuredly are neither French nor English; (perhaps they are Greek, as he was of Greek extraction, and born at Cephalonia). The ruins of all these edifices and their walls are still to be seen (and are said to be a great curiosity). It is moreover stated that he planned the construction of canals with reservoirs at intervals for bringing water from the mountains on the northeast to the city Lopha-buri, and conveying it through earthern and copper pipes and syphons, so as to supply the city in the dry season, on the same principle as that adopted in Europe. He commenced also a canal with embankments to the holy place called Phra-Bat, about 25 miles southwest from the city [of Lopha buri]. He made an artificial pond on the summit of Phra-Bat mountain, and thence by means of copper tubes and stop-cocks conveyed abundance of water to the kitchen and bath-rooms of the royal residence at the foot of the mountains. His works were not completed when misfortune overtook him.

Many Siamese officers and royal ministers were jealous of his influence, and murmured their suspicions of his being a secret rebel. At length he was accused of designing to put the King to death by inviting him to visit the church he had built, between the walls of which it is said he had inserted a quantity of gunpowder, which was to be ignited by a match at a given signal, and thus involve the death of the King. On this serious charge he was assassinated by private order of the King. (This is the traditional story; the written annals state that he was slain in his sedan while faithful to his King, by order of a rebel prince who perceived he could not succeed in his nefarious plans against the throne while Constantine lived.) The works which he left half done, are now generally in ruins, *viz.*, the canal to Phra-Bát and the aqueduct at the mountains.

After the demise of Narái, his unacknowledged son, born of a princess of Yunnan or Chiang-Mai, and intrusted for training to the care of Phya Petcha raja, slew Nárái's son and heir, and constituted his foster-father king, himself acting as prime-minister till the death of his foster-father fifteen years after; he then assumed the royal state himself. He is ordinarily spoken of as Nai Dua. Two of his sons and

two of his grandsons subsequently reigned at Ayuthiá. The youngest of these grandsons reigned only a short time, and then surrendered the royal authority to his brother, and entered the priesthood. While this brother reigned, in the year 1759, the Burman King Meng-laung Alaung Barah-gyi, came with an immense army, marching in three divisions on as many distinct routes, and combined at last in the siege of Ayuthia. The Siamese King Chaufa Ekadwat Anurak Montri, made no resolute effort of resistance. His great officers disagreed in their measures. The inhabitants of all the smaller towns were indeed called behind the walls of the city, and ordered to defend it to their utmost ability, but jealousy and dissension rendered all their bravery useless. Sallies and skirmishes were frequent, in which the Burmese were generally the victorious party. The siege was continued two years. The Burmese commander-in-chief Mahá Nôratha died, but his principal officers elected another in his place. At the end of the two years, the Burmese, favored by the dry season, when the waters were shallow, crossed in safety, battered the walls, broke down the gates and entered the city without resistance. The provisions of the Siamese were exhausted, confusion reigned, and the Burmese fired the city and public buildings. The King badly wounded, escaped with his flying subjects, but soon died alone, of his wounds and sorrows. He was subsequently discovered and buried. His brother, who was in the priesthood, and now the most important personage in the country, was captured by the Burmans to be conveyed in triumph to Burmah. They perceived that the country was too remote from their own to be governed by them; they therefore freely plundered the inhabitants, beating, wounding, and even killing many families to induce them to disclose treasures which they supposed were hidden by them. By these measures the Burmese officers enriched themselves with most of the wealth of the country. After two or three months spent in plunder, they appointed a person of Mon or Peguan origin as ruler over Siam, and withdrew with numerous captives, leaving this Peguan officer to gather fugitives and property to convey to Burmah at some subsequent opportunity. This officer was named Phyá Nai Kông, and made his head-quarters about three miles north of the city, at a place called Phô Sam-ton, *i. e.* "the Three Sacred Fig-trees." One account relates that the last King mentioned above, when he fled from the city wounded, was apprehended by a party of travelers, and brought into the presence of Phyá Nai Kông in a state of great exhaustion and illness;—that he was kindly received, and respectfully treated, as though he was still the sovereign, and that Phyá Nai Kông

promised to confirm him again as ruler of Siam, but his strength failed, and he died a few days after his apprehension.

The conquest by Burmah, the destruction of Ayuthia, and appointment of Phyá Nái Kông, took place in March, A D. 1767. This date is unquestionable. The period between the foundation of Ayuthia and its overthrow by the Burmans, embraces 417 years, during which there were thirty-three kings of three distinct dynasties—of which the first dynasty, had nineteen kings with one usurper; the second had there kings; and the third had nine kings, and one usurper.

When Ayuthia was conquered by the Burmese in March, 1767, there remained in the country many bands of robbers associated under brave men as their leaders. These parties had continued their depredations since the first appearance of the Burman army, and during about two years had lived by plundering the quiet inhabitants, having no government to fear. On the return of the Burman troops to their own country, these parties of robbers had various skirmishes with each other during the year 1767.

The first king established at Bangkok was an extraordinary man of Chinese origin, named Pin Tat. He was called by the Chinese Tia Sin Tat, or Tuat. He was born at a village called Bantak in Northern Siam in lat. 16° N. The date of his birth was in March, 1734. At the capture of Ayuthia he was 33 years old. Previous to that time he had obtained the office of second governor of his own township Ták; and next he obtained the office of governor of his own town under the dignified title of Phyá Ták, which name he bears to the present day. During the reign of the last king of Ayuthia, he was promoted to the office and dignity of governor of the city of Kam-Cheng-philet, which from times of antiquity was called the capital of the western province of Northern Siam. He obtained this office by bribing the high minister of the king Chaufá Ekadwat Anurak Montri (?), and being a brave warrior, he was called to Ayuthia on the arrival of the Burman troops as a member of the Council. But when sent to resist the Burman troops who were harassing the eastern side of the city, perceiving that the Ayuthian government was unable to resist the enemy, he with his followers fled to Chantaburi (Chantabun), a town on the eastern shore of the Gulf of Siam in lat. 12½° N. and long. 101° 21′ E. There he united with many brave men who were robbers and pirates, and subsisted by robbing the villages and merchant vessels. In this way he became the great military leader of the district, and had a force of more than ten thousand men. He soon formed a treaty of peace with the headman of Bangplásoi, a district on the north, and with

Kambuja and Annam (or Cochinchina) on the southeast. But afterward he broke friendship with the former, and killed the headman of Bángplásoi. This headman or governor was invited on board to an entertainment, where he was rendered intoxicated, and then plunged into the sea. Phyá Ták went on shore, and violently took possession of the garrison, the governor's family, and all the property. The people of this district becoming his subjects, he compelled them to cut timber, and construct many war-boats of considerable size, determining to proceed by water to take possession of Ayuthia and expel the Burmese. Ayuthia was so situated that if he failed in expelling the Burmese he could easily make his escape by sea, or he might make an invasion upon Annam and Kambuja.

There were two brothers, sons of a nobleman of high rank, the keeper of the royal seal during the reign of the last king. The elder of these was born April 1636 (1736?), and the younger in Sept. or Oct. 1643. They were both talented and courageous, men of wealth, and much respected by the inhabitants of Ayuthia during the reign of the last king. The elder married the daughter of one of the highest families of Rajaburi, a most beautiful and amiable woman. (Rajaburi lies in lat. 13° 24′ N., and long. 100° 6′ E.) The younger married a lady in Ayuthia, and for a time was in the king's service; but when the first king, Chaufa Kroma K'un Bhoraphinit, resumed the throne, during the Burman war, fearing that the Ayuthian powers would not be able to resist the Burman arms, he left the king's service. At the time of this siege by the Burmans, the father of these brave men left his family at Ayuthia, and went to Pitsanutōk, an ancient city of Northern Siam in lat. 17° N., seeking a retreat where his family might be protected from the enemy. Before his return, Ayuthia was taken and burnt by the Burmans. Then the elder brother repaired with his family to the residence of his father-in-law. The younger brother remained with no fixed residence, but for a time lived with his sister at Bangkok. While here, news reached him that the Burman troops in considerable numbers had proceeded to the district where his brother had retired, dispersed the inhabitants and garrisoned Bang-Koang, and that his brother with his family and friends had fled to a forest on the sea-coast to secrete themselves from the Burmans, who were seeking Siamese captives and treasure to send to their general at Ayuthia. He also heard that his old friend General Phyá Ták, had gained a high military renown, and had under his command at Chantibun more than ten thousand men, waiting to expel the Burmese, and gain to himself the sovereignty of Siam.

Rejoicing in this intelligence, he left his family and property with his sister, and with his chosen friends proceeded overland to Chantibun viâ Bang-plasoi, to visit the General. On his arrival at Chantibun being weary he went to the river to refresh himself with a bath before presenting himself to the general. At this moment general Phyá Tak, hearing of the arrival of his honored friend, hastened with joy to receive him, and conducted him from the river to his own residence to sit at his table, and share his own bed. This nobleman became Phyá Tak's constant companion and favorite, accompanying him whenever duty called him from home. They were ever consulting how they might bring into subjection the various bands of robbers in Siam and Laos, and prevent the future invasion of the Burmans. One day when a large Annamese vessel entered the port of Chantibun to sell rice, the general sent his honored friend with a few soldiers to take the vessel. He obeyed the command and destroyed all the Annamese on board, and after an absence of two hours brought the vessel full of rice to the general. Upon this the general was so much pleased, that he divided with him his own apparel, and proclaimed to all under him that his honored friend was of equal authority with himself.

At the end of the year 1767, General Phyá Ták loaded all the war-boats he had completed, with provisions of war, and sent a number of his troops as an escort with the boats across the Gulf to the mouth of the river at Paknam. After this he appointed his honored friend the chief in command of the forces that were to proceed by land to Paknam, while he himself with 10,000 men went overland to Bangkok. At Bangkok many parties attached themselves to him for self-preservation, and made over to him their supplies of provision. With this reinforcement, he and his honored friend proceeded to Ayuthia, overcame the Burmans under the command of Phya Nai Kông, put the commander to death, took possession of the money, provisions, and ammunitions of war. Here also he found new acquisitions of faithful followers. They vanquished the Burmese also at Bhôsamtôn; then the general and his favorite returned to Ayuthia, took possession of the palace, and slept in the royal bed-chamber. Here they consulted how they might re-establish the Siamese government, and fortify the city of Ayuthia. But they soon decided that their force was inadequate to defend themselves at Ayuthia, and therefore resolved to establish themselves at the small fortified city of Thanaburi at Bangkok. This was a central place and a favorable position, being surrounded by deep marshy or swampy grounds, which would afford a better protection against the approach of the enemy than at Ayuthia

Moreover Bangkok being nearer the sea affords a better opportunity to escape, should the Burmese return with an increased force. He therefore appointed a friend as an officer to take charge of Ayuthia, as a dependant of the new government; and himself with his forces returned to Bangkok, established his capital, and built his palace on the west side of the river, near the fort which remains to this day.

He afterwards learned that numerous Burman troops were stationed at Bangkoong. He immediately proceeded thither through a canal, accompanied by his favorite and a considerable force, and encamped near the enemy. From here, he directed his favorite to pass on in fast-boats with a brave band of soldiers, before the Burmese should be aware of their approach. They passed on and immediately arrived at the frontier of the Burmese camp, and in early morning commenced an attack upon the stockades erected around it. The Burmans heard the onset, and a few rushed out to defend themselves, but unprepared for the attack they made a slight, ineffectual resistance, and soon, believing all opposition ineffectual, fled in disorder, leaving all their valuables behind them. Some were killed, some captured. The conquest was so prompt, that though the general Phyá Ták had heard the discharge of fire-arms, and hurried on to the rescue, ere he had reached the enemy's camp, the favorite had obtained a complete victory, and was in possession of the camp and all its treasures.

At this time Phyá Ták secured many implements of war, and much that was valuable which the Burmans had captured from the Siamese. They found royal boats, palanquins, and a variety of articles manufactured from gold and silver. The king made a division of these articles, giving a large portion to his favorite, to be distributed at discretion as rewards among their prominent followers. The king then appointed officers to govern this province and re-people it as far as practicable, after which he and his favorite returned with their treasures to Bangkok in a royal boat, which they had recaptured in this expedition.

Again returned to Bangkok, he sent out colonies with appropriate officers in various directions, to renew trade and act as a defense against parties of robbers lurking in distant parts of the country, Phyá Ták himself was far from being idle. He found a majority of the people ready to throw off all allegiance to Burman sway and to enlist in his service. Where he found a few ready to oppose, he soon subdued them to his sway. At the end of the year 1768, he saw himself sovereign of all Southern Siam, and the eastern province bordering on the Gulf. It was proper that he should maintain a state

suitable to his power, and his favorite was the first to give an example of perfect loyalty and respect and entire consecration of service. Neither did the king fail to reciprocate all the confidence of his favorite. He made him general of all his forces, and they consulted with each other, and with the prominent officers, how they might recover the allegiance of all the provinces which had formerly been under the sovereignty of the kings of Siam. The favorite stood ready to go in any direction, following the will of his honored king, and attempt any service which might promote the honor and dignity of his majesty. The king laid out the provinces already subdued into townships, and appointed officers of state, military chiefs, and judges, following the precedents of the ancient sovereigns. He consulted with his favorite respecting plans for regulating the public policy, adopting laws to promote the wellbeing of the country, and devising means of defense against the Burmans, who would undoubtedly again invade the kingdom. He was ambitious to restore the kingdom to its former consequence, and with such an adviser as he found in his favorite he was assured that success in any reasonable enterprise was easy.

His confidence in his favorite knew no bounds. He insisted upon knowing all his kindred, that he might honor them with rank and dignity worthy their alliance. In the frequent inquiries of the king, the general told him that he had an elder brother superior to himself in every noble quality—brave, bold, and wise. He related how his brother had fled from Ayuthia when the city was taken by the Burmans, and dwelt for a while with his father-in-law; and from thence, when the Burmans had penetrated into that province, how he and his family had concealed themselves in a wood at Bangkoong. Since the late conquest of Bangkoong, peace being restored, he said his brother and family had returned to their old residence, and were living very happily under the protection of the Siamese governor whom the king had lately appointed over that province.

As soon as the king knew of this person, so worthy and so nearly allied by blood to his tried favorite, he ordered a fast-boat to be made ready, appointed appropriate guards, and sent to invite this personage to repair with his family immediately to the capital. He soon after reached the city, when the king received him with due hospitality, bestowing various valuable articles of apparel and other suitable presents. The first object of the king was to prove the worth of this new friend by placing him in posts to try his wisdom, prudence and valor; having found him in every respect worthy, and delighted with his skill and industry he advanced him from post to post in

offices of trust till he was equal in power with his honored brother, and from that time they were called the senior and junior generals.

In the second year of the reign of Phyá Tak, these two generals were sent to the northern province with a great army to conquer Mon-kut Kummanun Tephaphip, who had assumed the title of the *Prince of Kōráth.* This prince had acquired considerable power and seemed opposed to the sovereign of Siam, but he had for a few years past made no hostilities, waiting for reinforcements to his arms. He had feared too the speedy return of the Burmans, not knowing as did the king, that the Chinese were warring with that nation, having entered the kingdom in two different directions with a force some 80,000 strong. Burmah had had enough to do at home for the last three or four years, without avenging herself of her enemies abroad. The king of Siam was acquainted with this fact, and availed himself of this respite to subdue his enemies in what was lawfully the kingdom of Siam, and among these he reckoned the Prince of Korath, and he was now to make an attempt to bring him into his power.

To give a particular account of this Prince of Korath, we must review briefly the close of the ancient history of Ayuthia. This prince was the son of Bromakát, king of Siam, the seventh of the last dynasty of ancient Ayuthia, and the esteemed father of its two last kings. The title of this prince, Monket Korumenmen, denoted less rank than that of Chaufá, the title of his two younger brothers. This was not because he was deficient in prudence, ability, or integrity, but owing to inferiority in his maternal descent; and it was on this account, that he was not elevated to the throne on the demise of his father, but the crown given to his two brothers in succession.

Owing to this exclusion from the throne, and certain restrictions laid on him by the people, he became an object of suspicion to the reigning monarch. His youngest brother once raised to the throne, seemed constantly watching an opportunity to bring the prince into his kingly power. To avoid the danger which constantly threatened him, he obtained permission from his majesty, the king, to enter the priesthood of Budha, in imitation of the king's brother, of whom we have before spoken. Even this did not allay the king's suspicion. The prince increased this distrust by fortifying his residence at the *wat* by stockades adequate for the protection of himself and military forces. On this account the king caused him to be seized and put on board a Dutch ship, to be released at Ceylon, at which place the king knew there was a nation of Budhists, with whom his brother might live as a priest, and thus free him from fear without the guilt of putting the object of his suspicion to death.

The prince left Siam with a few servants, and arrived in Ceylon in the year 1758 or 1759. He remained in the island under the protection of its king some four or five years. At the end of this period, hearing through certain Dutch merchants that the Burmans were about to make war upon Siam, he concluded this was a proof of the king's wickedness and ignorance, and felt that on this same account he had been excluded from the throne. He therefore watched his opportunity, came out from the priesthood, secured a passage on board a Dutch ship bound for the Malay Peninsula, and from here he made his way to Tavoy, a port in that part of Burmah bordering on the bay of Bengal, which this nation ceded to the English in their last war. From Tavoy he journeyed by land, reached Siam, and took up his residence at Nakôn Nayok, a town about forty miles from Ayuthia. Here he collected a considerable force from the southeastern portion of the country to assist the Siamese in opposing the invading enemy. He sent private letters to some of the officers of government, and to many of the noblemen, instigating them to dethrone the reigning monarch, and at the same time assuring them if he could be instated in his majesty's place, he would free the country from the invading enemy in two years, and offering to come privately to the city to assist them in accomplishing these objects. Many of the chief officers and noblemen were pleased with the idea, and replied to the prince's letters that they would gladly give him their utmost assistance in securing the sovereignty, and their warmest support in opposing the enemy; they further advised that he should hasten to repair to the city.

At this time the siege was already commenced—provisions were scarce in the city, and the Burmans were elated with the prospect of immediate conquest. Many of the Siamese fled, and placed themselves under the protection of the prince at Nakôn Nayok. Some of this number advised the prince to repair privately to Ayuthia and oppose the invaders; others assured him that his forces were entirely inadequate to secure a conquest, and advised him to secrete himself in some retired wood, or to repair to some other country and secure an acquisition to his forces.

While he was delaying, his mind unsettled by opposite counsels, Ayuthia was destroyed by the Burmans. Many Siamese noblemen escaped the captivity of their enemies. Some took refuge in the northern frontiers of Siam. Some fled to Ligore, and with the people of that province assumed the attitude of defense, and in the name of the king protected their own little realm. Another party fled to Nakôn

Nayok, and put themselves under the protection of the prince. The prince hearing that Ayuthia was destroyed, and afterwards that the Burmans were taking measures to capture those Siamese who had fled from the capital, took the alarm himself, and fled with his attendants from Nakôn Nayok, and penetrated into a large forest called Dong Phyafai, lying between Southern Siam and the northwestern province of which Korath is the principal city.

Korath (pronounced Korat) is a city inhabited by some 30,000 Siamese. Its latitude and longitude have not been accurately determined. It is perhaps some 15° or 16° north latitude, and about 100° or 102° east longitude. It is strongly fortified by a brick wall, more impregnable than that around Bangkok, but only about one third of its extent. Around Korath are many towns and villages inhabited by Laos, wild Kambodians, Karens, &c., &c. The prince easily secured the allegiance of Korath and the adjacent towns and villages, and erelong established a government not unlike that formerly administered at Ayuthia.

In this northwestern province, the Prince of Korath was supreme, and he had ability worthy of extended sovereignty, but he had not that intrepidity of character which would lead him to dare all to secure extended sway. During the few years of his reign at Korath there had rather been a decrease of followers. At the time of the command of the king to his two brave generals to march a band of soldiers into the province ruled by the Prince of Korath, he was ill prepared to defend himself against so much bravery.

When he learned that forces were approaching by the king's order under generals that feared no danger, his heart failed him. He remembered that among his own followers were many noblemen from Ayuthia, who had formerly known and admired these brave men. He knew his own success, should he attempt opposition, was very doubtful; indeed his own downfall seemed certain to him, and consternation pervaded the city and surrounding towns and villages. The prince dared not trust himself to an encounter. He therefore left the city with his family and a few tried friends, and fled to an adjoining town, seeming ready to flee at the approach of danger.

He left the care of the city to his Ayuthian followers, and ordered them to resist the enemy at the point of the sword. The officers to whom this charge was left had little interest in the opposition, and therefore engaged only in a few skirmishes. Many indeed who had known and highly esteemed the senior general, surrendered themselves immediately to his sway, and by their influence brought over

many others who had become alienated from the prince on account of, as they believed, his cowardly leaving the post of danger. With such advantages, the city of Kôrath was easily brought under the power of the senior general. He on his part was highly delighted with so strong a hold as Kôrath, and still more to add to his band many tried and faithful followers, whom he was assured would remain firm to his interests.

The Prince of Kôrath, on hearing of the success of the senior general, was filled with entire distrust of his followers. To secure his life, he fled with his family and relatives, and himself again entered the priesthood. But this recourse now failed to shield him; he was taken prisoner, and brought to Bangkok with many captives from the northern province, which from that time has been subject to the king of Siam. When the prince arrived at Bangkok, Phyá Ták treated him with some respect, and allowed him to live at a wat or temple at Bangkok noi, called at the present day Wat Anurat Aram. After a few days' residence here, the king's jealousy was excited by seeing many of the people visit the prince at the wat, who had known him at Ayuthia. The king therefore ordered him to be put to death.

Many of the noblemen who came from Ayuthia, were unwilling to be introduced to the king. Their sympathies were all enlisted for the senior general, and moreover, they considered him of higher rank than the king, being prejudiced against the latter, from the fact that he was of Chinese descent. These gentlemen formed the private household and attendants of the senior general, secluded from the observation and even the knowledge of his Majesty.

The king's great concern now was to subdue the provinces which yet were alien from him, and at the end of the third year of his reign he had conquered all Northern Siam. The king went himself on an expedition against the high-priest Porá-fang Bukultara, who had received his office from the hands of the king of Ayuthia, and was bishop throughout Northern Siam. He had his residence at a place about latitude 18° north and longitude 100° 30′ east. At the time the Burman army besieged Ayuthia, all the governors of every town and city in Northern Siam were ordered to the capital by the king. The high priest Bukultara, by means of his priestly office controled all the towns in the north; when the Burmans destroyed Ayuthia, and obtained supremacy in Southern Siam, the high-priest assumed the sovereignty at the north, and appointed many of his kindred and pupils to be governors and judges in the towns and villages throughout Northern Siam, claiming to himself the revenue of the whole country, which

was formerly paid to the king at Ayuthia. He also organized military forces for the defense of the country against the invasion of the Burmans. He still retained his priestly robes, and simply changed his residence for one near to the celebrated pagoda called Phra Farung, a fortified place. Phyá Ták directed his course to this stronghold; (within this inclosure Phyá Ták afterwards took a white elephant, the foal of one owned by the sovereign priest). When the priest heard of his approach, he was so confident of defeat, that he fled alone, before the attack, into the country of the Laos. The king having consummated the design of the expedition, sent for his relatives from the towns of Rakeng and Ták, appointed them princes and princesses suitable to their relationship to his Majesty the king.

In the fourth year of his reign, or the year 1772, the king made an expedition into the Malay Peninsula, with the design of taking possession of Lagor. In this province, the governor appointed by the king of Ayuthia when the Burmans were victorious, assumed the supremacy, made his royal proclamation, and filled every office, following his own will. Many noblemen with their families fled from Ayuthia and took up their residence at Lagor and other towns in the Malay Peninsula, and were quiet, worthy subjects everywhere. The governor took the title of King of Lagor, and his family that of prince and princess. The honor which they received from the people, made them proud and overbearing, though they had not failed frequently to hear of the achievements of Phyá Ták. The king felt such pride in the country he governed, and such confidence in his people, that he considered his power sufficient for defense; besides he was sure the Burmans would erelong return with redoubled force, and revenge themselves upon the usurpations of Phyá Ták.

When Phyá Ták arrived with his navy of brave marines, and his armed forces by land, the king of Lagor prepared for defense, and there were for a few days several warm encounters; but misunderstandings and suspicions soon arose among the natives of the country. Some became alienated from their king, and some were the spies of Phyá Ták. The king of Lagor becoming aware of the fact, lost his confidence in his power to oppose the invading army. He decided to leave his country and all his adherents, and save his life alone. He therefore left the city privately at night, and fled in haste to Patani, a town in the Malay Peninsula on the western coast of the Gulf of Siam, about 6° north latitude, and placed himself under the protection of his former friend, the raja of Patani. When the king of Siam had learned that the king of Lagor had placed himself under the raja

of Patani, he wrote the raja that if he did not give him up, he would come with an armed force and lay waste the country. On receiving this communication, the raja of Patani, though fear of the threatened consequences, immediately gave up the king of Lagor to the Siamese messengers, who took him prisoner to the king of Siam.

The king Phyá Ták, in the meantime had taken Lagor, captured the royal family, and many noblemen of high rank with their property and servants, and a few days after the capture of the king of Lagor, returned to Bangkok with all his booty. The king of Lagor had a fair daughter, whom the king of Siam gave a place in his harem, and on her account saved the life of all her family, allowing her father to seek his own pleasure anywhere in the capital.

At the end of three or four years, the beautiful daughter of the king of Lagor presented his Majesty with a son. The king was delighted, declaring that an heir to the throne of Lagor was born. Fearing no longer that the king of Lagor would wish to avenge his former enemies, he allowed him to return to his own country, restored to him the office formerly bestowed by the king of Siam, and gave up all the captives he had taken from the country. This was in the year 1776. From that time to the present, the government of Lagor has been administered by the descendants of the king of Lagor taken captive by Phyá Ták, and through the power of this province, fifteen or sixteen townships of the Malay country have been made subject to the Siamese king, among which are Kedah, Patani, Kalantan, Tringano, &c.

At the end of the fourth or fifth year of the reign of Phyá Ták, the Siamese ceased to carry their arms into Burmah. The Burmese therefore had time to think of avenging their enemies, the Siamese. They contemplated no less a project than that of subduing Phyá Ták, whom they regarded as an usurper. The king of Burmah thought that the king of Siam would be an easy prey to his arms, from the fact that the Siamese forces were made up of undisciplined soldiers taken from the forests; or if they had some of them learned war, it was before they were enrolled in the king's army. Being conquered captives, they could hardly fail to be wanting in bravery. With these impressions, he sent a force adequate, as he supposed, for the accomplishment of his purpose. But the forces he sent were already weary from the long defense they had been making against the Chinese; besides they were not eager for conquest, and the brave Phyá Ták with his tried generals, who had expected an invasion from the Burmese, were ready, not only to defend themselves when attacked, but

to go out and meet the foe. Far from the capital, the two armies met in combat, when the Siamese obtained a most glorious victory, killing many men of war and taking many captives. Since that time the Burmans have almost every year sent forces into the Siamese possessions, but they have uniformly been conquered. And at the present time there are some provinces at the north, of which Chiang Mai is one, which are disputed territory, being claimed by the Siamese but subject to the Burmese. They are now waiting the command of the Burman king to renew hostilities in Siam.

In connection with the preceding article, and its introductory note, we insert an extract from the Singapore Free Press, giving further particulars relating to the recent change of rulers at Bangkok.

By the Siamese brig *Arrow*, which arrived here on the 30th May. accounts have been received of the death of the King of Siam in the 63d year of his age. The late King was an illegitimate child of the previous monarch, but being much older than the two legitimate sons, and having had much experience in state affairs, he was able to bring about his elevation to the throne in 1824. The eldest of the two princes mentioned above, Prince T. Y. Chaufa Mongkut, has now been raised to the throne. On the death of his father this prince entered the priesthood, and has since devoted himself to the cultivation of religion and literature, in both of which he has distinguished himself. His knowledge of the Pali, or sacred language, is profound, and he has studied various foreign languages with success, amongst others Latin and English, the last of which he speaks and writes with facility.

The younger brother of the King, Prince T. Momfanou, has been raised to the office of Wang Na or Sub-king. This prince is also a person of much enlightenment, and is well acquainted with our language. He is thus described by Mr. Roberts in the account of his embassy to Siam in 1838:—"Joined to a playful disposition, he possesses considerable abilities; he is a friend to the mechanic arts, and to the sciences; and very friendly disposed, as well his elder brother, towards foreigners."

The advent of these princes to power in Siam has been looked forward to as promising the commencement of a new and brighter era for their country. They have long been qualifying themselves for their present high positions, by study and communication with such intelligent Europeans and Americans as have resorted to their country. The King's views in relation to commercial intercourse with foreign nations are liberal and enlightened, and we may therefore expect them to be given practical effect to in such a manner, that while foreign commerce will be fostered and greatly extended, the industry and resources of the country will receive the development of which they are capable to a very great extent, but which has been wholly checked of late years. To the recent visit of Sir James Brooke, and the intercourse which he held with the present King and his ministers, we may also in some measure ascribe the early resolution which has been taken to introduce important changes in the internal management of the country, as well as in regard to the intercourse with foreign nations, many of the reforms said to be contemplated having been embraced in the papers which he submitted to the Siamese Government. The new monarch is a man of liberal sentiments, and far in advance of the generality of his countrymen, but perhaps he might not have at once arrived at such decided and clear views of what is required for the advancement of the best interests of his kingdom, without the recent communication held with the British Envoy.

The advices from Siam by this opportunity are unanimous in describing the promising aspect of affairs. In one letter we read, "We think the present sovereign will make great improvements in the country, will be very liberal to foreigners and their trade, will promote agriculture, and make great reforms in the government. All people in Siam are quite pleased with him and his liberal government."

His Majesty has given permission to the French missionaries, who were obliged to leave Siam sometime ago, to return, so that toleration in matters of religion would also seem to be one of his virtues. This is the more gratifying, as from the high ecclesiastical rank his Majesty previously held, it might have been expected that he would view the professors and missionaries of other religions with dislike or at least suspicion.

The coronation of the King took place on the 15th May, and was celebrated with great magnificence. The usual processions took place, and the King distributed gold and silver coins which had been struck for the occasion. The Europeans were invited to witness the ceremony and met with a gracious reception. A dinner was provided for them in the European style, and presents were afterwards distributed amongst them, consisting of gold and silver flowers, and gold and silver coins of the new issue.

Many interesting details will be found in the subjoined extract from a letter written by a Siamese official of high rank to a gentleman in Singapore, which fully confirms what we have said above regarding his Majesty's favorable disposition towards foreign commerce.

"I would also inform you that his Majesty the late king was taken ill, January 7th, so that he could neither enjoy food nor sleep, and had frequent turns of vomiting. This illness increased till Feb. 9th, when he issued a royal proclamation to the nobles and high officers of the government, stating that the royal authority had been in the hands of his family for three generations, in all 93 years. During this period the kingdom has advanced to a greater degree of prosperity than ever before. Now disease had assailed his Majesty so severely that he could not expect to survive. He would therefore have the high officers assemble, and consider who was the person possessed of wisdom and skill to govern the country and insure its advancement and prosperity,—that such person might be elevated to the government.

"The nobles and high officers supposing that his Majesty might yet recover, did not at once elect any person to the Royal station. On the 17th March, perceiving that his Majesty's illness increased in severity, and that it was certain he could not recover, the officers and nobles in consultation came to the conclusion that their Royal Highnesses Chaufa Mongkut and Chaufa Noi, were the personages designated by their wisdom and general knowledgeto reign over the country, and these two princes were therefore elevated to govern the country conjointly.

"At half past 2 o'clock A. M., April 2d, his Majesty deceased, and the nobles and high officers respectfully conducted H. R. H. Chaufa Mongkut to the royal Palace,—the royal remains were deposited in a golden receptacle in the palace,—and his Royal Highness was respectfully requested to relinquish his sacerdotal station, assume the kingly office, and maintain the Royal succession. The appointed season for the coronation or full investment as King will take place on the 15th of May. All is quiet here, and trade is carried on as usual. As his Majesty who is now elevated to the government fully understands the relations of foreign nations, he will make all suitable arrangements in the country for the prosecution of commercial and other enterprises in a more favorable manner than formerly."

ART. II. *The Army of the Chinese Empire: its two great divisions, the Bannermen or National Guard, and the Green Standard or Provincial Troops; their organization, locations, pay, condition, &c.* By T. F. WADE. *(Concluded from page* 340.*)*

WE come now to the *Luh Ying* 綠營, or troops of the Green Standard. Accustomed as we are in other countries to see armies employed either in attacking foreign states, or in defending their own against invasion, the list of responsibilities imposed on the *Luhying*, as a police force, given in the Inquiry, engages us to consider it in the light rather of an immense constabulary than of a fighting army.

We have seen that some small bodies of it are detached on the west frontier to assist the Banner garrisons in maintaining the Imperial authority over regions subjected to it at a comparatively recent period.

In the provinces, there are also detachments employed to keep in check the border savages, and the aborigines in the centre of China; and the navy, as far as the issue of orders is of avail, is in constant motion, both along the coasts and up the rivers for the protection of commerce; but by far the greater portion of the *Luhying* land force seems to be devoted to the duty of detecting or preventing robbery, contrabandism, and other crimes; of escorting stores, bullion to the mint, or criminals from one jurisdiction to another. The collection of the revenue and the postal establishment are also beholden to it, and the high officers charged with the supervision of the river embankments in the east and centre of China, and the transmission of grain, from the centre and south to the Capital, have, besides large bodies of workmen and other half civil employés, a certain force of *Luhying* at their disposal.

The classification of the *Luhying* is much simpler than that of the Banner troops. The soldiery are divided simply into *má-ping*, cavalry, *pú-ping*, infantry, and *shau-ping*, soldiers of the garrison. The officers are

1 β	*tituh*	generals, or admirals in chief.	
2 α	*tsung-ping*	generals, or admirals of divisions.	
2 β	*fú-tsiáng*	*answers* to brigadier or commodore.	
3 α	*tsán-tsiáng*	„	colonel or captain.
3 β	*yú-kih*	„	lieutenant-colonel.
4 α	*tú-sz'*	„	major, or commander.
5 α	*shau-pi*	„	captain, or naval lieutenant.
6 α	*tsientsung*	„	lieutenant.
7 α	*pá-tsung*	„	ensign.
8 α	*wái-wei*	„	sergeant.
9 β	*wai-wei* extra	„	lance sergeant.

There are in addition to the above some few denominations which shall be noticed as they occur. As a general rule the commands to which the above officers are entitled are, 1st, *piáu*, under the governor-generals *(tsungtuh)*, governors *(fúyuen)*, and provincial commanders-in-chief *(tituh)*, which are distinguished according to the officer to whom they are subject, as *tuh-piáu*, *fú-pi u*, and *ti-piáu*. Those under the superintendents of the river embankments, or water communications *(ho-táu tsungtuh)*, in Chihlí, Shántung, Honán, and Kiangnán, are termed *ho-piáu*; and that under the *tsáu-yun tsungtuh* (director-general of the canal transport) is the *tsáu-piáu*. Generals of division *(tsungping)* command *chin-piáu*, and below them, *fú-tsiáng* are over *hieh*, brigades; *tsántsiáng*, *yúkih*, *túsz'*, or *shaupi*, over *ying*, battalions or cantonments; lastly, *tsientsung*, *pátsung*, or *waiwei* over *sin*, posts or detachments, and *tun* or *páu*, watch-towers

or lookout stations. The *ying* is subdivided into such posts, and always contains a left and a right *tsiáu*, round or patrol; the larger of which are, again divided into a head *sz'* and under *sz';* but there are many *ying* in the provinces which provide neither *sin*, *tun*, nor *páu*.

Commands are either personal, *kwán-hiáh*, where the *ying* take orders directly from the officer to whose *piáu* or *chin-piáu* they belong; or, in chief, *tsieh-chí*, where they are under personal command of a mediate authority. Soldiers of the *ying* under the personal command of governor-generals, governors, generals-in-chief, and generals of division, are styled *hiun-lien*, men exercised at arms, in contradistinction to those, of the same brigade or division, who are *chai-fáng*, detached to do duty at outposts, watch-towers, &c. The only *Luhying* in the Metropolis (1849) were the *siunpú* in five cantonments, under chief command of the *tituh* of the Nine Gates, or Captain-general of Gendarmery, already spoken of page 301. The Centre cantonment, under his personal command, is divided into four stations at the four parks of Yuen-ming Yuen, Chang-chun Yuen, Tsing Yuen, and Loh-shen Yuen; of the rest the south and left, in ten *sin*, are under the *tsung-ping* of the left; the north and right, in eight *sin*, under the *tsung-ping* of the right wing.

The Red Book, or Court Guide of 1849, shows that since 1825, extensive changes had been introduced, affecting the total number of *ying* and their apportionment to divisional commands. We have no information later than the above date respecting the numbers of the *Luhying* in the ranks. In the following tables of the fighting soldiery, therefore, it must be remembered that these are much below the actual strength of the present force. They are arranged, in order to diminish the number of tables, with reference to the larger provincial jurisdictions: the error to be guarded against is a supposition that the highest civil or military authority in any of them has necessarily supreme jurisdiction over all of lower rank in the same.

The *wái-wei* and lance *wái-wei* are not stated under the *ying* to which they belong, as they do not appear in the Red Book, and the distribution of them in the Digest (1812) would be of course faulty. The rule for their appointment, in the Inquiry (1825), would give a *wái-wei p'tsung* to every 200, and a *wái-wei tsientsung* to every 400 soldiers. A total has been returned to each province according to the data of 1812.

Many of the *tsungping* divisions have combined, and some few have descriptive, titles; these have been retained, and an explanation given wherever it has appeared requisite.

1. In Chihli there is one governor-general's division, one general-in-chief's, and 7 under *tsungping*.

DIVISIONS.	Ying.	Sin.	Fútsiáng.	Tsantsiáng.	Yúkih.	Túsz'.	Shaupi.	Tsientsung.	Pa-tsung.	Waiwei.	Lance Waiwei	Ma-ping.	Pú-ping.	Shau-ping.
Gendarmery.....	5	23	1	5	5	5	17	46	92	138	67	4,000	3,000	3,000
Tsungtuh.....	7	37	1	1	3	3	4	15	36	....	....	....	....	....
Tituh.....	26	82	2	3	4	13	14	38	68	....	....	.. ..	....	....
Taining.....	13	6	..	1	2	4	9	13	29	....	....	....	....	....
Chingting.....	9	43	..	1	2	5	4	8	21	....	....	....	....	....
Taming fú.....	15	31	1	..	2	4	2	10	15	....	....	....	....	....
Tientsin fú.....	15	25	1	1	5	11	10	31	54	....	....	....	....	....
Tung-Yung.....	18	..	2	1	4	9	8	18	43	....	...	....	....	....
Málan.....	7	18	..	..	2	3	3	14	24	....	....	....	....	....
Siuenhwá fú.. ...	23	36	2	..	3	9	18	17	43	....	....	....	....	....
Total including Gendarmery.	138	301	10	13	32	65	89	310	430	463	529	12,829	12,049	24,311

The *tsungtuh's* headquarters are at Páuting fú; the *títuh's* at Kúpeh k'au on the Wall, from which place he takes his ordinary designation; he is, in common with the *tsungping* of the 7 *chin*, under the supreme command of the *tsungtuh*. The Tung-Yung division comprises Tungchau, the headquarters of the *tsungping* commanding, and Yungping fú; the rest reside at the cities or passes which give names to their divisions. The single *fútsiáng* under the *tsungtuh* commands the left *ying* of the *tuh-piáu*, and is *chung-kiun*, adjutant or quarter-master-general, if he be not indeed effective commandant of the *tsungtuh's* division; the *t'ísz'*, or major of the same *ying* acts again as *chung-kiun* to the said *fú-tsiáng;* the right *ying* is commanded by a *yúkih* whose *chung-kiun* is the single *shaupi* of the *ying*, and the front and rear *ying* are similarly provided. The Páuting is under a *tsántsiáng*, who has also a *shaupi* as his *chung-kiun;* the remaining *ying* of Sin-kiung and Cháng-wan, are each under *túsz'*, who have no *chung-kiun*. This will serve as a specimen of the distribution of officers in the *Luhying* cantonments; the *tsiáu*, which are specified as right and left, are under *tsientsung* and *pátsung;* the *sz'*, upper and lower, apparently under *pátsung* alone.

There are withal under the *tsungtuh*, 11 *ying* of *pu-táu*, thief-takers, horse and foot. They are scattered about the north, south, east, and west ridings of Shuntien fú, the great central department of Chihli, various gates of the Wall, and the towns of the north of the province. They amount but to 565 men, under 9 *tsien-tsung*, 9 *pú-tsung*, 8 *waiwei*, and 14 extra *waiwei*, and are placed, in part at all events, at the disposal of the civil power. Some idea of the range of their

mission may be formed from the fact that the *putáu ying* of Kalgan plants a detachment of 14 horse at Uliasutái.

As superintendent of the rivers of the north *(Peh-ho hotáu tsung-tuh)*, the governor-general commands three *river ying*, *viz.*, one on the Yungting, one on the Canal north, and one south of Tientsin. There are 5 circuits of Rivers under 5 *táutái*: 1st, the Yungting, over the river of that name, in which under a *tsz'*, are 1589 *ho-ping*, river soldiers; 2d, in the Tung-Yung, over the Canal north, the Tunghwui, the Mí, and the Lwan, 626 *hoping*, 590 *tsieu-fú*, excavators, and 80 *kiáh-kiun*, troops of the flood-gates, under a civil authority with a few military subalterns; 3d, the Tientsin, over the Canal south, and Tsz'yá, where there are 446 *ho-ping* under a *shaupi*. There do not appear to be any such employés in the Tsing-ho circuit, which is in charge of the Chúlung, Kú-ma, Futoh, and the waters of the east and west marshes; or in the Tá-ming, which includes the Chang and the Wei. The Canal near Tungchau used to be under the vice-president of the Board of Revenue, set over the Grain Depôts, who has a few subalterns at his orders.

2. Of the Shánsí *Luhying* garrison I have little to say, save that the *fúyuen* unites with his own functions these of the provincial *tituh*. The Tátung division shares with Sinenhwa, in Chihli, the detachment of 240 *luhying* sent once in five years, under a *shaupí*, to Kobdo and Uliasutai.

DIVISIONS.	Ying.	Sin.	Pau.	Fútsiang.	Tsants'g.	Yúkih.	Tusz'.	Shaupi.	Tsient'g.	Patsung.	Waiwei.	Lance do.	Ma ping.	Pú ping.	Shauping.
Fúyuen	2	..	..	..	1	..	..	2	3	8	....	....	....	....	....
Tai-yuen fú	15	1	11	1	4	3	8	8	19	44	....	....	....	....	....
Ta-tung.....	36	7	34	1	9	3	19	17	39	85	....	....	....	....	....
Total.	53	..	..	2	14	6	27	27	61	137	233	156	4,496	7,469	13,668

3. In Shántung, we do not find any *tituh*, but there is in it an important section of the river establishment, under an officer of higher rank than the governor, who is nevertheless in no way subject to him.

DIVISIONS.	Ying.	Sin.	Fútsiang.	Tsants'g.	Yukih.	Tusz'.	Shaupi.	Tsient'g.	Patsung	Waiwei.	Lance Waiwei.	Ma-ping.	Pu-ping.	Shauping.
Hotuh.	4	36	1	1	1	2	3	7	15	..	..	....	....	....
Fúyuen.....	3	..	..	2	1	..	3	5	11	..	..	....	....	....
Tang-chau fú.....	14	..	2	3	4	6	9	19	44	..	..	....	....	....
Yuen chau	13	..	2	3	4	3	10	20	41	..	..	....	....	....
Tsáu-chau fú.....	7	..	..	1	1	3	5	8	19	..	..	....	....	....
Total.	42	..	5	10	11	14	30	59	130	126	128	3,572	2,087	19,217

The *fúyuen*, who is also *tituh*, resides at Tsí-nán fú, the capital; the *ho-táu tsungtuh*, or more briefly the *ho tuh*, superintendent, or Director-general of Rivers, in the east of China, at Tsí-ning chau. He has under his personal command 4 battalions of *luhying*, as shown in the table; his authority also extends over four river circuits in Honan and Shantung, in which are 15 battalions of *ho-ping*, furnishing 38 detachments: 1st, the K'ái-Kwei, including the prefectures of K'aifung and Kweiteh; 2d, the Ho-peh, north of the Yellow river, the headquarters of which are at Wú-cheh hien; these are in Honán; 3d, the Yuen-Í-Tsáu, comprising Yuenchau fú, Tsáuchau fú, and Í chau; 4th, the Yun-ho, which observes the channels which connect the Canal with the rivers Hwui-tung, Kia, and Wei. The three first have charge of the Yellow river east, the K'ái-Kwei employing 1064 *hoping*, 1452 *piu-fú* and *sáu-fú*, workers of mounds and weirs; the Ho-peh, 783 *hoping*, 40 *sáu-fú* and *chwing-fú*, batterers; the Yuen-Í-Tsáu, 264 *ho-ping;* the Yun-ho, 400 *ho-ping*, and 2718 *kiáh-fú*, *tsien-fú* (see on Chihli), and *pá-fú*. The *pá* is a sort of dyke or weir. The province also furnishes a quota of *ki-ting*, grain escortmen, who will be noticed presently in Kiangsú, when we come to describe the general officer commanding the grain-transport force.

4. In Honan, the *fúyuen* is also *tituh;* the two divisions under *tsung-ping* are of Nányáng fú and Ho-peh; the latter, the division to the north of the river, comprises the same territory as that under the surveillance of the intendant of circuit of the same name; its *tsung-ping's* quarters are at Hwái-king fú.

DIVISIONS.	Ying.	Sin.	Fútsiáng.	Tsánts'g.	Yúkih.	Tú-sz'.	Shaupi.	Tsient'g.	Pátsung.	Waiwei.	Lance Waiwei.	Má-ping.	Shauping.
Fúyuen	2	....	..	1	..	..	2	5	11	..	....	....	....
Nányáng fú.	15	....	1	3	2	7	11	19	35	..	....	....	....
Hopeh.	18	....	..	3	3	4	18	18	30	..	....	....	....
Total.	35	....	1	7	5	11	31	42	76	84	54	2,563	11,033

The river establishment and its distribution having been noticed in the preceding province, it merely remains to caution the reader against confounding the *hoping* and others, whose numbers are found in the pages relating to the Board of Works, with the *luhying* of the *tuh-pián*, or division under the *Tungho tsung-tuh*, or Director-general of the Rivers east. The willow-saplings used in making mallets for the repair of the embankments are planted by the soldiery of the *ho-ying* in clumps of a hundred per man in the Hwang ho stations, and twenty in the Canal stations; and the common people are farther

rewarded according to the quantity they grow of these and of the reed of which the fascines laid in the breaches caused by the river are made. The K'ái-Kwei Circuit uses annually 2318 bundles of willow and 36,660 of the reed; the Hopeh, 15,821 of willow, 394 of reed; the Yuen-Í-Tsáu, 3165 of willow, 750,890 of reed; the Yunho, 2121 of willow, 147,329 of reed, and 20,403 of *king*, a tall hemp.

5. In the Two Kiang, we find, 1st, in Kiangsú, a governor-general's Division, 1 of the Director-general of Rivers south, 1 of the Superintendent of Canal Transport, 1 of the provincial general-in-chief, 1 of the governor, and 3 under *tsung-ping*. 2, in Nganhwui, 1 governor's and 1 *tsung-ping's*. 3d, in Kiangsí, 1 governor's and 2 *tsung-ping's*.

DIVISIONS.	Ying.	Sin.	Fútsiang.	Tsants'g.	Yukih.	Túsz'.	Shaupi.	Shauyu.	Tsient'g.	Patsung.	Waiwei.	Lance. Waiwei.	Maping.	Púping.	Shauping.
KIANGSU.															
Tsungtuh.	11	..	1	..	6	3	8	7	15	30	..	....	....	...	....
Hotuh	4	..	1	..	2	3	2	..	9	14	..	....	....	....	....
Tsáu-tuh.	7	..	2	1	2	3	5	..	12	22	..	....	....	....	....
Fú-yuen (Súchau)	2	..	..	1	..	..	2	..	4	7	..	....	....	...	....
Tituh.	28	..	1	6	8	8	21	..	38	78	..	....	....	....	....
Sú-Sung.	15	..	1	2	5	5	11	..	21	47	..	....	....	....	....
Lang-shan.	9	..	..	1	4	4	7	..	13	30	..	....	....	....	....
Sú-chau fú	4	..	..	..	2	2	3	..	9	11	..	....	....	....	....
NGANHWUI.															
Fúyuen	2	..	..	1	1	..	2	..	4	5	..	....	....	....	....
Shan-Chun..	7	..	..	1	1	4	4	..	8	19	254	188	4,126	10,133	31,251
KIANGSI.															
Fúyuen.	6	..	2	1	1	3	3	..	8	21					
Kiúkiáng.	16	..	..	2	3	10	6	..	10	26					
Nan-Kán.	16	..	..	3	2	11	6	..	12	32	89	43	982	2,010	7,787
Total.	151	..	8	20	39	56	102	..	190	372	343	231	5,108	12,443	39,038

In Kiángsú, the *tsungtuh* resides at Kiángning fú, or Nanking; the *Nanho tsungtuh*, or Director-general of rivers south, at Hwáingán fú, where is also the *tsáuyun tsungtuh*, or Superintendent-general of Grain-transport by the Canal. The authority of these three is entirely distinct, and the forces of any one of them in no way under the command of another. The *fúyuen* resides in Súchau, the *tituh* in Sungkiáng, which department with Súchau, is farther garrisoned by the troops of the Sú-Sung division. This and the Lángshán are both marine or naval divisions; their *tsungping* are under the *tituh* in his naval capacity, which he unites with his military command, and all three officers are amenable to the *Liáng Kiáng tsungtuh*.

The river navigation of Kiángsú should be protected thus:—the Lángshán division sends cruisers east to Liú-kioh tsui, and west to

Kingk'au, close to Nanking; the Kingk'au contingent, in its turn, cruises down to Langshán and up to Nanking; the *tsiáng-kiun* of Nanking sends cruisers east to Kingk'au, and the gov.-gen. west to Ngán-king. The fleets of Kiángsú and Kiángsí should meet twice a month, and interchange tokens of their fullfilment of this duty.

It was ordered in 1822, that troops from the Tsáuchau Division in Shántung should rendezvous with detachments from the Tá-ming in Chihlí, on the common boundary of both provinces to prevent the assembling of banditti, &c. Troops from K'ái-fung in Honán were also to join both the above. On the Kiangnán side, the Tsáuchau and Yuenchau Divisions from Shantung, were to meet those of the Süchau, belonging to Kiangsú.

The civil charge of the river embankments in Kiángsú is distributed amongst five intendants of river circuits:—1st, the Sü-chau, over the Yellow River, the Chung ho, and the Canal from Pihchau to Suhtsien; 2d, the Hwai-Yáng, comprising portions of the departments of the Yellow R., the Hungtsih Lake, and the Canal at Kinshán, Tsingpú, Kán-yú, and Páuying; 3d, the Hwái-Hái, including part of Hwái-ngán fú and Hai-chau, over the Yellow R., at its mouth, and the reed plantations grown for its repairs, and the dockyards of the above two districts; 4th, the Chang-Chin, containing Chángchau and Chinkiáng fú, of which the headquarters are in the latter, and which inspects the Canal at that city, and at Kantsiuen, Tan-tú and Tanyáng; 5th, the Hoku circuit, and the River treasury at Tsingkiáng p'ú. In the four working circuits are 7254 *ho-ping*, and 2078 *kiáhfú*, makers of dykes, being men of twenty battalions furnishing fifty-seven detachments, whose *ying* are separate from the four of *luhying* under the personal command of the *hotuh*.

For the supply of the materials used in the embankments and the dockyards abovenamed, as well as those at Nanking, Sungkiáng, Súchau, and Táitsáng, there is another body of employés termed *ping*, soldiers, who are likewise distinct from the *Luhying*. These are for the embankments, 1419 in right and left *ying*, each under a *shaupí* and some subaltern officers: for the dockyards, 1411 in one cantonment, also under a *shaupí* and subalterns.

The four working circuits are estimated to expend, annually, 2,877,069 bundles of reeds, and 1,188,363 of willows. The cantonments of the reed-grounds *(wei-táng ying)* are expected to gather for fuel, 2,250,000 bundles of reeds for the use of the works. The grant for this department, the southern, was reduced to three from three and a half million taels in 1848–9, to which it had risen from 1½

million in the last two reigns; there are complaints, however, that its waste of money is dreadful, and his present Majesty has been put on his guard against its extravagance. The safest distinction to draw between the *luhying* and the *hoying*, or other troops under command of the Generals of River and Canal transport, is that the former are *hiun-lien*, men-at-arms, regularly drilled; the latter are employed simply in the duties of engineering and conducting stores: the *hiun-lien* seem to be attached to these general officers rather to support the military dignity devolving on them as honorary Presidents of the Board of War, than for any other purpose; though, as troops they undertake their share of the protection of the districts in which they are quartered.

The authority of the Superintendent of the Canal-transport of grain *(tsáu-yun tsungtuh)* extends over all the major and minor *(wei, so)* grain stations in eight provinces. His headquarters are at Hwái-ngán fú, where are the centre, right, and left *ying* under his personal command, and one *(shau ching)* garrisoning the city; the remaining three are one at Yenching, and two at Hái-chau. The escort of grain, which it is his especial province to supervise, is managed as follows: the grain collected in the districts is shipped at 44 *wei* and 19 *so* in the eight provinces enumerated below, by the *shaupí*, *shauyu*, or *tsientsung* of the station. It is thence forwarded to Tungchau and Tientsin in Chihlí under the general charge of various civilians, certain *tsien-tsung* not included in those of the stations, and *kí-ting*, a class of employés described more at length below. The grain junks in which the cargoes proceed leave the points of collection in fleets which depart at different periods, so as to avoid confusion; each vessel bears 300 peculs of grain, and is allowed from 160 to 260 taels to cover the expenses of the voyage. The provinces contribute, and are provided with an establishment, in the proportion here shown:—

PROVINCES.	Grain Fleets.	Grain Junks.	Wei.	So.	Shaupi.	Shauyu.	Tsientsung.	Do. accompanying Fleets.	Kiting, or grain escort men.
Chihlí	2	37	..	2	...	...	4	...	3,750
Shántung	14	864	6	1	4	...	33	11	4,460
Kiángsú	52	2,539	14	...	12	...	111	63	26,390
Ngánhwui	13	716	7	...	7	...	24		7,960
Kiángsí	14	658	3	9	3	7	16	13	6,380
Chehkiáng	22	1,146	7	7	7	3	37	21	11,500
Húnan	3	178	1	...	1	...	6	3	1,780
Húpeh	3	180	10	...	10	...	6	3	1,800
Total	123	6,318	48	19	44	10	237	114	64,020

The *ki-ting*, properly banner or standard men, who are held responsible for the due arrival and full amount of the grain cargoes, are mustered every four years by the *shaupi* and *tsientsung* of the *wei-so*, in company with the district magistrates, when the unworthy are dismissed. They must be respectable men of some property, not graduates by examination, although those by purchase are eligible, as are also retired civilians, clerks, &c. At the four years' inspection, if those already *ki-ting* be found to have become poor, they are exchanged for others of sufficient wealth. They carry a certain amount of grain on their own account, and if they bring into Tung-chau from 100 to 200 *shih* or peculs above the cargo, they may be rewarded with a button of the ninth grade: if the cargo be short, they are fined in regular proportion to the deficit, or rather a deduction is made from their pay. This is at the rate of from ten to twelve peculs of grain, valued at from 1 tael to 1⅕ tael per pecul, or from ten to fourteen taels a year; with an allowance of three peculs of grain at the same exchange, for their traveling expenses. The data of supply and expense are taken from the *Hú Pú Tsihlí* of 1831. If correct, the annual import of grain into the capital would be 1,895,400 *shih*, or somewhere about 94,770 tons, at a cost which seems to make remuneration questionable.

I have nothing to remark touching the divisional commands in Kiángsú. In Ngánhwui, the governor's force cruises along the river east to Nanking and west to the borders of Kiangsí. In the latter province, that of the Nan-Kán command, and of the Kiú-kiáng, the headquarters of which is at Kiúkiáng fú, both of them partly naval divisions, continue the protection to the borders of Húnán. The squadrons report to the chief civil and military authorities of the provinces passed through.

6. Next on our list is the general command of Fuhkien and Chehkiáng. In the former province, there is at the capital, Fuhchau fú, 1 governor-general's division, and 1 governor's; at Amoy, 1 admiral's; at Chinchew, 1 general's, 4 marine divisions under *tsungping* of the navy, and 4 land divisions under *tsungping* of the land force. In Chehkiáng, the governor's division is stationed at Hángchau fú, the provincial capital, the general's headquarters being at Ningpo.

DIVISIONS.	Ying.	Fútsiang.	Tsants'g.	Yukih.	Tusz'.	Shaupi.	Tsient'g.	Patsung.	Waiwei.	Lance Waiwei.	Ma-ping.	Pu-ping.	Shauping.
FUHKIEN.													
Tsungtuh.	4	1	3	..	1	3	6	15	....	....	....	....	....
Fúyuen	2	..	1	1	..	2	4	8	....	....	....	....	....
Shwuisz' tituh	5	..	1	4	..	5	10	20	....	....	....	....	....
Haitan.	2	..	..	2	..	2	4	8	....	....	....	....	....
Quemoy	6	1	2	2	..	6	14	24	....	....	....	....	....
Namoa.	1	..	..	1	..	1	2	4	....	....	....	....	....
Formosa	18	3	4	8	4	15	31	56	....	....	....	....	....
Luhlu tituh	18	2	5	5	9	9	26	58	....	....	....	....	....
Fuhning	6	..	..	6	..	6	12	24	....	....	....	....	....
Kien-ning	5	..	..	4	1	5	12	24	....	....	....	....	....
Ting-chau	3	..	..	3	..	3	5	12	....	....	....	....	....
Chang-chau	8	..	..	8	..	9	16	33	....	....	....	....	....
Total.	78	7	16	44	15	66	142	278	291	272	3,786	24,869	32,780
CHEHKIANG.													
Fúyuen.	5	1	1	..	2	3	9	19	....	....	....	....	....
Tituh.	15	4	1	5	2	15	24	49	....	....	....	....	....
Hwang-yen.	12	2	2	3	5	10	23	49	....	....	....	....	....
Tinghai.	7	1	1	3	3	5	12	26	....	....	....	....	....
Wanchau	13	3	1	3	4	9	21	41	....	....	....	....	....
Ch'u-chau.	6	1	..	3	3	6	10	21	....	....	....	....	....
Kú-chau.	4	..	..	2	2	3	7	12	198	163	2,196	10,791	23,752
Grand Total.	140	19	22	63	36	117	248	495	489	435	5,982	35,660	56,532

Of the four *ying* under the *tsungtuh*, or governor-general, one is marine; the Inquiry also specifies him as having chief authority over the *hái-fáng ying* of Chehkiáng, which will be noticed in speaking of that province. Under the general of marine, or Admiral, the squadron or division named after the Hái-tán Islands, has its headquarters at Fuhtsing on the main: the Quemoy is in the same district with, and a little north of Amoy; the Nan-ngáu (Namoa) is common to the two provinces of Fuhkien and Kwangtung, its headquarter station, in the former province, being at Chíu-ngan—in the latter, at Yáu-ping. The *tsungping* is under the orders of both governor-generals and both admirals. The outpost of Formosa, though set down as a naval division has of course a mixed force under its *tsungping*, who is the highest official on the island. The Intendant is *ping-pi*, one who has power of moving troops, and takes the honorary title of *Ngán-cháh sz'*, or Criminal Judge. The *tsungping* may not ask leave to present himself at Court until promoted or relieved on the expiry of his term of duty; this does not seem to differ from that of the same officer elsewhere. He has three *ying* under his command at Tái-wán fú, his headquarters; the remainder, all marine, are 3 at Tái-wán fú, 7 in the north circuit of which the headquarters are at Chang-hwa; 2 in the south, headquarters at Fungshan; 1 at Tánshwui, and 2 at the

Pescadore Is. Reports are sent to the Board of War regarding the inhabitants of Formosa, who are divided into unsubdued on the east, and reclaimed on the west, like the aboriginal tribes in Central China. The military officers are especially prohibited from possessing themselves of ground pertaining either to the savages or the recognized Chinese population. The troops or sailors under this *tsungping* are relieved from Fuhkien triennially; he is himself responsible to the *tsiángkiun* of the Manchu garrison at Fuhchau, as well as to his own admiral of Fuhkien, and the governor-general of Fuhkien and Chehkiang.

In Chehkiáng, the *fúyuen*'s military authority seems confined to his own two cantonments: the five *chin-piáu* are all under the governor-general at Fuhchau, and the *títuh* of Chehkiang, who again is responsible to the same governor-general; his rank preventing him from being under the orders of a *fúyuen*. Of the *chin-piáu*, the marine are Hwang-yen, Wanchau, and the division of Tinghái, or Chusan, under the *tsungping* commanding which last, is the garrison of Chinhái, at the mouth of the Yungkiang, or Ningpo river.

On the coast of Chehkiáng, in the circuit of Hángchau, Kiáhing, and Húchau, is a cantonment specified as the *hái-fáng*, protective against the sea, alluded to above. Besides the governor-general of Fuhkien and Chehkiang, the governor of the latter claims authority over it. It is officered by 1 *shaupí*, 5 *tsientsung*, 5 *pá-tsung*, 9 *wai wei*, and 4 extra *waiwei*, who command 300 soldiers and 812 *páu-fú*, makers of embankments. These, with a considerable civil establishment, keep in repair the excavations, and stone or earth works made to counteract the overflowings of the river and the sea, in Kiángsú and Chehkiáng. The works extend in the former, from a place in the vicinity of Kinshán in Sungkiáng fu, to Shanghái; and from Nan-hwui to Páushán; in Chehkiang, they enclose an immense tract of country lying within the districts of Jin-ho, Tsien-táng, Háining, Ping-hu, and Hái-yen, in the circuit of Hangchau, &c.; and in that of Ningpo, Shauhing, and Táichau, within the districts of Shauyin, Hwui-kí, Siau-shín, Yii-yáu, and Shángyü.

7. In Kwangtung, which completes the seaboard of China, we find 1 governor-general's division, 1 governor's, 1 admiral's, 1 general's, and 7 under *tsungping*—of which 3 are marine alone, 1 is of land-force and marine, and 3 of land-force only. In Kwangsí, are 1 governor's division, 1 general-in-chief's, and two under *tsungping*, of which one is among the most important in the empire.

DIVISIONS.	Ying.	Fútsiáng	Tsáats'g.	Yúkih.	Tú-sz'.	Shaupi.	Tsient'g.	Patsung.	Waiwei.	Lance Waiwei.	Ma-ping.	Pú-ping.	Shauping.
KWANGTUNG.													
Tsungtuh.	6	1	..	5	1	5	10	22	....	....	....	....	....
Fúyuen.	2	..	1	1	..	2	3	6	....	....	....	....	....
Shwuisz' tituh.	5	..	1	3	1	4	12	21	....	....	....	....	....
Yáng-kiáng.	9	1	..	1	6	6	13	30	....	....	....	....	....
Kieh-shih.	4	..	..	3	1	4	8	15	....	....	....	....	....
Namao.	4	..	2	1	..	4	8	13	....	....	....	....	....
Háinán.	10	1	1	4	2	10	20	39	....	....	....	....	....
Luhlu tituh	13	2	2	3	6	13	21	43	....	....	....	....	....
Nán-Sháu-Lien	18	4	3	5	6	17	36	69	....	....	....	....	....
Cháu chau fú.	13	2	..	5	4	4	25	47	....	....	....	....	....
Kau-Lien-Lo	11	2	1	2	7	9	13	40	....	....	....	....	....
Total.	95	13	11	33	34	78	174	350	293	81	2,183	22,108	42,616
KWANGSI.													
Fúyuen	2	..	1	1	..	2	4	8	....	....	....	....	....
Tituh.	7	..	1	4	1	5	10	20	....	....	....	....	....
Tso-kiáng.	4	..	..	1	3	3	7	15					
Yú-kiáng.	34	7	4	5	15	20	26	80	181	81	1,505	8,222	12,805
Grand Total.	142	20	17	44	53	103	221	473	474	162	3,688	30,330	55,421

The *tsiángkiun* of the Canton Banner-garrison has joint command over the land forces of Kwangtung. The governor-general and governor's headquarters are at Canton, but those of the *shwuisz' tituh*, or naval commander-in-chief, are at Hú-mun chái, the Bogue station; of the *luhlú tituh*, or general-in-chief of the land forces, at Hwuichau fú. The Yang-kiáng division is entirely marine; so is that of the fort of Kiehshih in the Háifung district, and that of Namoa, mentioned in the Fuhkien detail. The Kiungchau, or Hainán division has 3 *ying* marine, and the rest of land force. On the main, the land division of Nán-Sháu-Lien is distributed over Nanhiung chau, Sháuchau fú, and Lien chau, the 3 departments which give name to the circuit; its headquarters are at Sháuchau fú city. The civil jurisdictions are not however to be taken to limit the military: a great portion of Kwángchau fú is in the Nán-Shiu-Lien *tsung-ping's* division. One of his 4 *fútsiang* is commandant of the Tá-pang brigade, and known to foreigners as the Cowloon (Kiúlung) mandarin. To parcel out the Empire, and define the boundaries of the several *chiu* would require more time and space than is at present available. The Káu-Lien, or Káu-Lien-Lo, division similarly garrisons Káuchau fú, Lienchau fú, and Loting chau: its headquarters are at Káuchau fu.

The *fúyuen's* force in Kwangsí is stationed at Kweilin, the chief city; the *tituh's* at Liú-chau fú. The headquarters of the Tso-kiang, left river division, are at Nánning fú, those of the Yú-kiang, the right, at Sz'-ngan fú. The latter is a special appointment, for which a first and a waiting candidate are introduced to his Majesty by the Board

of War. His forces are certainly distributed very singularly with relation to those of the other division. The 4 *ying* of the Tso-kiang lie at Nánning fú, in the south of Kwangsí, 3 under the *tsungping* personally, one garrisoning the city; under the *tsungping* of the former are 7 *fú-tsiáng* or brigadiers, viz., 1 at Liú-chau, where the *tituh* also commands 7 battalions; 1 at Pingloh, east of Liúchau; 1 at Wú-chau, south of Pingloh: then, southwest of Nan-ning, and at no great distance from it, is the Sin-Tái brigade, of Sinning chau and Táiping fú, the *fú-tsiáng* of which is quartered in the latter city; northwest of this the Chin-ngán; north of it and west of Liúchau, the King-yuen; last, a little to the north of the provincial city of Kwei-lin fú, on the mountain frontier, is the Í-ning hien brigade. Those of the six preceding have attained an ill celebrity during the late troubles caused by the outlaws in arms against the government.

In the north of Kwangsí are some few local military commands amongst the Miautsz' aborigines. Their civilians are numerous in various parts of the province, but of these we have not space to treat. The reader will find some more details touching functionaries who are similarly within the jurisdiction of the Board of War, in the Sz'chuen commands: meantime, it will suffice to remark that, in King-yuen, where there is a brigade of the general-in-chief's division, there are 2 *chángkwánsz' chángkwán* (6*a*), and 1 *chángkwánsz' fú-chángkwán* (7*a*).

In Kwángtung, the naval force should cruise up the rivers once a quarter, the naval commander-in-chief proceeding in person every summer and winter. As it is the last of the maritime provinces, I shall here introduce a few details respecting the employment of the navy along the whole seacoast from north to south.

The Shingking marine cruise from the Tieh-shán, about Charlotte Point, to the Kiuh-hwá Islands on the west side of the Gulf of Chihlí. The Shántung, from the Hwáng-ching Islands, on the coast of Shántung, about 60 miles (Chinese measurement) south of the Tieh shán, to the Wúting cantonment on the borders of Chihlí, and from Ching shán, the easternmost point of Shántung, to Ngantung on the confines of Kiangsu. The sea between the Tiehshan and Hwang-ching is traversed by the Shingking and Shantung fleets, each sweeping a distance of 90 *li* from its proper port; the former cruises from the 5th to the 10th, the Tangchau division in Shantung, from the 3d to the 9th moon. The remaining provincial fleets divide the year into cruises: that of Kiangnan goes to sea and returns in the 3d moon; that of Chehkiang makes four bi-monthly cruises between the

2d and 9th moons, and a monthly cruise during each of the four remaining. The Fuhkien fleet makes an early cruise from the 2d to the 5th, and a later one from the 6th to the 9th moon; in the four remaining, different portions of it put to sea for a month at a time, the odd or even month regulating the departure of this or that division. The Kwangtung navy scours the seas twice a year for six months at a time.

To insure the non-evasion of their duty, the squadrons are bound to rendezvous at particular places. The Sú-Sung marine of Kiangsú meets with the Tinghái at Ta-yang shán; from Chehkiáng, the Tinghái with the Hwáng-yen at Kiúlung kiang; the Hwang-yen with the Wanchau at Shakioh shán; the Wanchau with the Haitán at Hantau kiang; the Haitán from Fuhkien with the Quemoy, in Chinchew, and the Háitan with the Fuhkien section of the Namoa.

Kwángtung has an arrangement peculiar to itself, which in 1812 was ordered as follows:—The seaboard is divided into 5 *lú*, beats or circuits of observation, distinguished as Upper and Lower east, Centre, and Upper and Lower west. The half yearly cruises of each are known as early and late. The early cruise of the upper eastern beat is made under command of the *fútsiáng* of Chinghái, near Namoa, the late cruise under the *tsungping* of Namoa; both should rendezvous at Kiáhtsz' (Kupche) with the cruisers of the lower eastern beat. These move, in the first half year, under the *tsántsiang* of Pinghái, in the second, under the *tsungping* of Kieh-shih, their rendezvous with the Centre being at Fuh-táng mun; the Centre, in 1812, moved, early under the *fútsiáng* of Hiángshán, and late under the *tsantsiáng* of Ta-pang, but the latter, now commanded by a *fútsiáng*, is no longer a naval station; the rendezvous of the Centre with the Upper western should be off Hwángmáu Island, and the squadrons of this should cruise, early under the *tsung-ping* of the Yáng-kiáng division, and late under the *yúkih* of the same, who is *chung-kiun* (a term not transferable in the navy unless we call him flag-captain) to the *tsungping*. This last falls in with the Lower western fleet off Náu chau (Sal-ammoniac Island); the latter puts to sea on its early cruise with the *fútsiáng* of Hóihau, and on its late cruise with the *tsungping* of Kiungchau or Hainan. These, besides meeting the lastmentioned at Náu-chau, should also seek the *fútsiáng* of the Lungmun *hieh*, in the Hainan command, off Weichau. In the two western beats there are also three subordinate cruises. In the eastern waters of the Upper west, the *ying* at Náu-chau, Wúchuen, and Tungshán, should each proceed on two half-yearly cruises without reference to the rendezvous of the superior divisions. In the Lower western circuit, the Lung-

mun *fútsiáng*'s force also makes two separate half-yearly cruises, and besides meeting with the rest off Weichau, scours the sea to Pehlung cape, upon the confines of the foreign waters, or western part of the Gulf of Tonquin in which the pirate Shap'ngtsai was discomfited by the British men-of-war in September, 1849. The *Shwnisz' tituh*, or naval commander-in-chief, should make one cruise east or west, in spring and autumn.

The cruises *(siun)* are divided into *t'ung-siun* under a *tsungping; tsung-siun*, under a *fútsiing, tsántsiang*, or *yúkih; fun-siun*, under a *túsz'* or *shaupi;* and *hieh-siun*, under *tsientsung* or *pa-tsung:* the prefixes *t'ung* and *tsung* must both be rendered general, or in chief; *fun* is divisional, and *hieh* auxiliary. If the *tsungping* have excuse in business, he may send a *fútsiáng* on the *t'ung-siun* cruise; or, failing him, a *tsántsiáng*, but not a *yúkih* or *túsz';* neither may the latter, nor a *shaupi*, command on a *tsung-siun* cruise, nor a *tsientsung* or *pa-tsung* on a *fun-siun*. This classification has probably reference to the number of craft which each officer may command on a cruise: I can find no assigned origin of such distinctions. From a local work, the *Kwangtung Hiifáng Hwui-lan*, or Synopsis of the Coast defense of Kwangtung, it appears that the easternmost circuit sends out 15 vessels manned by 750 men; the next, 10 with 500; the centre, 15 with 750; the upper west, 10 with 500; and the lower, 15 with 850 men. In Shingking in Manchuria, where the officers of marine are designated otherwise than in the rest of the empire, the *tsiángkiun* detaches one of the 3d grade on a *tsung-siun*, and three or four of the 4th or 5th on *hieh-siun*. In Shántung, the *siun* are divided into North, South, and East; but the paucity of officers in its marine obliges a different system of cruising commands, which devolve on the subaltern officers. In all cases, the *tsungping* reports quarterly to the Board of War what officers are employed on this duty, and what departures from the rollster he may have had to make. A like report is sent in to the governor-general, governor, and admiral of the territory or station.*

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* The vessels of the Chinese navy are divided into those of the Inner and Outer waters. Many of their numerous denominations are untranslateable, save by persons locally informed; the number fixed by the Board of Works, as the complement of each province possessing a navy, is given in the following table. For the supply and repair of these vessels, dockyards are established; viz., 1 in Shántung, 5 in Kiángnin, 3 in Chehkiáng, 4 in Fuhkien, and 5 in Kwangtung.

The shipping of the Outer waters is slightly repaired at the end of three, thoroughly at the end of six, and condemned at the end of nine years, unless found to be still seaworthy, in which case government undertakes another thorough repair. That of the Inner waters undergoes a slight repair three years after it is built, a thorough repair in five years, and another slight repair, three years

The navy has charge to prevent the islands from becoming the resort of pirates and bad characters, the people from emigrating thither

later. In Chehkiang, Fuhkien, and Kwangtung, the sails and rigging of the Outer marine are repaired annually; in other provinces, every third year; that of the river craft, once in five years.

DESCRIPTION OF VESSEL.	Shingking outer.	Shantung outer.	Kiangnan outer.	Do. Inner.	Fúhkien outer.	Do. Inner.	Chehkiang outer.	Do. Inner.	Kwangtung outer	Do. Inner.	Kiangsi inner.	Húpeh inner.	Húnan inner.
Chen ch'uen, fighting vessels	10	..	..	..	..	..	..	..	..	..	..	68	50
Tsang ch'uen, vessels with nets	..	..	..	..	..	..	..	..	2	..	..	..	..
Kán-tsáng chuen, to chase (?)	..	4	2	..	10	..	10	..	..	..	..	..	..
Sha-chuen, flat-bottomed	..	6	17	14	..	..	..	6	..	..	..	..	..
Kú-chuen (unexplained)	..	..	..	..	..	..	..	..	5	..	..	..	..
Shwangpung chuen, two-masted	..	2	..	..	2	..	..	..	..	..	..	..	..
Kú-chuen (unexplained)	..	..	..	..	..	..	..	..	..	..	..	..	..
Ta kú do.	..	..	38	12	..	..	..	..	..	..	..	..	..
Shwangpung kú, two-masted	..	..	2	..	1	..	..	..	..	..	..	..	..
Kú tsáu	..	..	..	..	..	..	..	..	..	4	..	..	..
Tsiáu chuen, going particular beats	..	..	31	27	..	63	..	14	..	..	..	..	..
Siau chuen, small	..	..	37	10	..	10	..	..	..	..	..	..	..
Sz' lá chuen, with 4 sculls	..	..	..	10	..	..	..	..	..	..	..	..	..
Kw'ai chuen, fast-sailing do.	..	..	..	..	..	..	49	..	..	..	..	..	..
Hái tsiáu, sea-going do.	..	..	..	16	..	11	..	..	..	..	..	..	..
Lú tsiáu, worked with sculls	..	..	..	4	..	..	..	..	..	..	..	..	..
Tung-ngán chuen, of that district	..	..	4	..	222	..	139	..	..	..	..	..	..
Hú-chuen, (unexplained)	..	..	16	52	..	..	4	..	..	..	39	..	..
Ta hu do.	..	..	..	2	..	..	..	..	..	..	..	..	..
Siáu hu do.	..	..	..	53	..	..	..	..	..	..	..	..	..
Kw'ai hu, do.	..	..	..	..	..	..	..	18	..	..	..	..	..
Siun chuen, cruisers	..	..	5	218	..	..	..	15	..	126	10	18	..
Kw'ai tsiáu siun, fast cruisers	..	..	2	..	..	..	..	..	..	..	..	..	..
Hái tsiau siun, sea-going cruisers	..	..	4	..	..	..	..	..	..	..	..	..	..
Siáu siun, small cruisers	..	..	..	..	..	18	..	57	..	..	..	..	..
Páh-tsiang siun, eight-oared cruisers	..	..	..	..	..	..	24	2	..	..	..	..	..
Chung siun, middle class do.	..	..	..	..	..	..	..	40	..	..	..	..	..
Mi ting, grain-boats	..	..	..	..	30	..	30	..	135	..	..	..	..
Chán pán chuen fir built vessels	..	..	..	..	1	..	..	..	..	..	..	..	..
Hang yáng chuen, vessels to cross	..	..	..	..	1	..	..	..	..	..	..	..	..
Tiáu chuen, fishing vessels	..	..	..	..	..	..	56	..	..	..	..	..	..
Yáng poh chuen, anchoring at sea	..	..	..	..	..	..	1	..	..	..	..	..	..
Tsiang chuen, vessels with oars	..	..	..	12	..	..	..	..	..	51	..	..	..
Páh tsiang, do. with 8 oars	..	..	..	..	..	35	..	..	..	..	..	..	..
Luh tsiang, do. with 6 oars	..	..	..	..	..	8	..	..	..	18	..	..	..
Sz' tsiang, do. with 4 oars	..	..	..	..	..	5	..	..	..	..	..	..	..
Kw'ai tsiang, fast-boats with oars	..	..	..	..	..	..	..	..	..	26	..	..	..
Pung chuen, vessels broad in beam	..	..	..	..	..	2	..	..	..	..	..	..	..
Pung tsai, small do.	..	..	..	..	..	..	..	..	12	..	..	..	..
Pung kw'ai, fast do.	..	..	..	..	..	..	2	..	2	..	..	..	..
Wu pi, black bottomed	..	..	..	..	..	..	..	..	..	..	..	..	..
Hwá tso, flower-boats	..	..	..	..	..	3	..	..	..	..	..	..	..
Kih tiáu, quick leaping	..	..	..	..	..	..	..	..	..	35	..	..	..
Lú claw'en, vessels with sculls	..	..	..	..	..	..	..	..	..	6	..	..	..
Lú tsiang, vessels with do. & paddles	..	..	..	..	..	..	..	..	..	..	..	..	..
Kw'ai chuen, fast vessels	..	..	..	20	..	..	..	18	..	7	..	..	..
Ta kw'ai, large do.	..	..	..	6	..	..	..	..	..	..	..	..	..
Siau kw'ai, small do.	..	..	..	20	..	..	..	..	..	..	..	..	..
Tsiang lú kw'ai, with oars & sculls	..	..	..	22	..	..	..	..	..	..	..	..	..
Kw'ai ma, fast-horse (?)	..	..	..	..	..	..	..	..	..	2	..	..	..
Total of all denominations.	10	12	158	498	267	155	306	170	156	275	49	86	50

or from the main in any large number. Special annual reports are made to the emperor, upon those of the cruising squadrons, regarding the increase of the island population. For the prevention of smuggling, piracy, and other crimes, there are strict regulations regarding the complement and armament of merchant vessels of different classes, as well as their painting, rigging, &c., the nature of all which particulars should appear in their registration-tickets or sailing-letters. At Macao, says the Digest in 1812, there are to be no more than 25 vessels of the western men, and these are to be registered by the local officers. The navy or military of the several stations have strict orders to assist distressed merchantmen; and the Inquiry (1825) retains an old Decree of the reign Kiaking by which officers are held responsible at the same, for the mischief pirates may inflict, in the Chinese waters upon the vessels of foreigners.

8. The Sz'chuen establishment of *Luhying* is peculiar, as before remarked, in having a *kiun-piáu*, or division of the Green Standard, placed under sole command of the *tsiángkiun* of the Banner garrison of Chingtú fú. There are beside, 1 governor-general's division, 1 governor, 1 general-in-chief's, and 4 under *tsungping*.

DIVISIONS.	Ying.	Fútsiang.	Tsants'g.	Yukih.	Túsz'.	Shaupi.	Tsient'g.	Patsung	Waiwei.	Lance Waiwei.	Ma-ping.	Pú-ping.	Shauping.
Tsungtuh	3	1	..	2	1	2	6	12	....	....	....	....	....
Tsiangkiun	2	1	..	..	1	1	2	4	....	....	....	....	....
Tituh	15	1	3	4	5	11	25	47	....	....	....	....	....
Chuenpeh	16	..	1	6	6	10	22	39	....	....	....	....	....
Chungking fu	12	2	..	2	7	7	18	31	....	....	....	....	....
Kienchang	20	1	3	5	8	13	29	60	....	....	....	....	....
Sung-pwan ting	11	1	..	5	4	7	15	24	....	....	....	....	....
Total.	79	7	7	24	32	51	117	217	318	186	4,036	11,511	18,289

The three first divisions all have their headquarters in Chingtú fú, the provincial capital. The *tútuh* has three *ying* under himself personally, one of which garrisons the city; the rest of his division is distributed through various districts and departments, north, west, and south of it, some of them at a considerable distance.

The *tsungping* of the Chuenpeh Division, *i. e.* that north of the streams, resides at Píu-ning fú, on the east bank of the Kiáling River: his cantonments are spread over the delta between it and the Yángtsz kiáng, one prefecture, Shunking fú, on the west bank of the Kiáling, one sub-prefecture, Lúchau, on the west bank of the Yangtsz', and the country included between the Yangtsz' and one of its affluents the Chih-shwui, and the borders of Yunnán and Kweichau. The rest of Sz'chuen east of the Yangtsz' is under the *tsungping* of Chungking.

Every 10th moon, the Chuenpeh Division, or that of Chungking, yearabout, is put in motion along the inner frontier of Sz'chuen; their observation completed, the *tituh* proceeds in person over the same ground. In the 2d moon of every year, the Süting and Kweichau brigades of the Chuenpeh Division rendezvous on the frontier with the troops of the Shen-Ngan division in Shensí, of whom we shall speak again. The duty of these detachments is to beat up the mountain retreats and forests in the ranges common to the two provinces. This was ordered in 1810 after the dispersion of the White Lily faction in this region.

In Sz'chuen there are *siuen-yú-shí* (3β), who rank with Chinese officials of the second class of the 3d grade, *siuen-fúshí* (4β) *ngau-fúshí* (5β), *tsien-hú* (5α) over a thousand families, *pehhú* (6α), *chang-kwán-sz' chángkwán*, and *chang-kwán-sz' fú-chángkwán*. The position of the region over which they have authority will be best shown by the following table, in which the places named are arranged from north to south.

DISTRICTS.	*Siuen-yú-shí (3b)*	*Siuen-fú-shí (4b)*	*Ngán-fú-shí (5b)*	*Tsien-hú (5a)*	*Peh-hú (6a)*	*Fú peh-hú*	*Chángkwánsz', chángkwán (6a)*	*Chángkwán-sz' fú chángkwán (7a)*
Circuit of Sung-pwán and Mau chau	1	.....	.....	.....	.....	.....	.....	.....
Sungpwán ting	.....	.....	.....	22	36	.....	.....	.....
Lung-ngán fú	.....	.....	.....	.....	.....	.....	1	.....
Tsáh-kuh ting	1	.....	.....	.....	.....	.....	3	....
Mau chau	.....	.....	1	.....	3	.....	5	.....
Miukung ting	.....	1	1	.....	.....	.....	.....	.....
Tátsien-lu ting	4	2	12	5	83	.....	15	.....
Tsingkí hien	1	.....	.....	1	1	1		.....
Mapien ting	.....	.....	.....	.....	9	.....	4	.....
Lú chau	.....	.....	.....	.....	.....	.....	1	.....
Síchang hien	.....	1	.....	.....	.....	.....	5	.....
Yueh-tsiuen hien	.....	1	.....	2	6	.....	.....	.....
Yú-yuen hien	.....	.....	2	4	2	.....	.....	1
Mien-ning hien	.....	....	.....	1	13	.....	.....	....
Hwui-lí chau	.....	.....	.....	2	2	.....	.....	....

The remainder of this immense province, within the mountain ranges which intersect the territories occupied by savage tribes, is observed, on the south, by the Kienchang Division, of which the headquarters are at Ningyuen fi, and in the north, by the Sungpwán, whose *tsungping* is quartered in the chief town of the *ting*, or independent sub-prefecture which is thence so called. The former is

however much the more extensive command of the two, stretching from the borders of Yunnan nearly to the Kansuh frontier at Lungugan fú. The Sung-pwan, though not so extensive, is scarcely less irregular in its limits, as we shall see in speaking of the plantations.

As noted above (page 340), 782 *Luhying* soldiers are stationed along the borders of Sz'chuen and Anterior Tibet, or rather at the magazines along the line of communication between Ta-tsien lú (the Arrow-head foundry) and the Tibetan frontier. It is not stated from what division these are detached.

Within the jurisdiction of the *fútsiáng* of Mau-kung are certain *fán-tun*, plantations in savage territory. This brigade is part of the Sungpwán Division, although its headquarters are but a short distance from the capital. There are other *fán-tun* in the Sii-tsing cantonment of the same brigade, and also at Wei-chau, the brigadier of which is under the *tsungping* of the Kienchang division; in Tsah-kuh; and at Tátsien-lú.

The word *tun* is applied to various settlements, plantations, or colonies in Ílí, Kansuh West, Húnan, Sz'chuen, Yunnán, and Kweichau. In Sz'chuen they are characterized as *fán tun;* and were peopled in 1812 by 72,374 families of savages, the remains probably of the petty kingdom of Kinchuen conquered by Akwei in 1760; they cultivated in Maukung ting, to within a hundred miles of the capital on the west and south in Maukung ting, five *tun*, comprising above 184,000 Chinese acres. There were over these 16 *shaupi*, 24 *tsientsung*, 41 *patsung*, and 96 *wáiwei;* viz. in the cantonments of

	Maukung.	*Sü-tsing.*	*Wei-chau.*
Shaupi,	4	2	10
Tsientsung,	9		15
Pátsung,	8	8	25
Wái-wei,	21	25	50

The soldiery under their command appear to till certain portions of ground at fixed rates of rent, and to assist the civil power in collecting that due to the Crown by the *fán-hú*, or savage population.

The above colonies or plantations may be at least said to be upon the natural border of Sz'chuen, though considerably within its territorial or geographical limits; but the strange tribes spread north and south through the central divisions, and into those of the Kienchang and Sungpwan *tsungping*, officered by men of their own race, to some of whom are given local commissions, with Chinese military titles by the Board of War, and others who have hereditary rank and titles, the patents affecting which they receive from the same Board, which is also competent to promote and degrade them.

The former are called *tú-pien*, local officers, of whom there were, in 1812, 4 *tsientsung* and 4 *patsung* in the Ngo-mei district in Kiá-ting fú. The others are distinguished by titles in vogue in the Ming dynasty, but obsolete as applied to Chinese office-bearers in this age. We shall find the same and others in other provinces.

9. In the general command of Húkwáng, we find in Húpeh 1 governor-general's division, 1 governor's, 1 general-in-chief's, and two under *tsungping;* in Hunán 1 governor's, 1 general-in-chief's, and 3 under *tsungping*.

DIVISIONS.	Ying.	Fútsiáng.	Tsants'g.	Yükih.	Tú-sz'.	Shaupi.	Tsient'g.	Pátsung.	Waiwei.	Lance Waiwei.	Ma-ping.	Fú-ping.	Shauping.
HUPEH.													
Tsungtuh	3	1	..	2	1	2	6	12	....	....	....	....	....
Fúyuen	2	..	1	1	..	2	4	8	....	....	....	....	....
Tituh	5	..	1	2	2	5	10	20	....	....	....	....	....
Yunyáng fú	7	..	..	3	1	7	13	20	....	....	....	....	....
I-cháng fú	25	3	5	10	7	20	43	84	....	....	....	....	....
Total.	42	4	7	18	11	36	76	144	146	110	2,572	5,218	14,262
HUNAN.													
Fúyuen	2	..	1	..	..	2	4	8	....	....	....	....	....
Tituh	7	1	1	2	3	5	13	25	....	....	....	....	....
Yungchau fú	3	..	..	3	..	3	6	12	....	....	....	....	....
Chinkan	35	8	6	9	11	27	56	111	....	....	....	....	....
Suitsing	6	..	..	1	3	7	13	22	....	....	....	....	....
									175	113	2,262	7,065	16,477
Grand Total.	95	13	15	33	28	80	168	322	321	223	4,834	12,283	30,739

In Húpeh the *tsungtuh* and *fúyuen* have their headquarters in the capital Wúchang fú; the *tituh's* are at Knhching hien; those of the Yunyáng and I-cháng Divisions are in the department cities of the same name; the *tsungping* of the latter, whose command reaches across the whole south of the province, includes in it certain aboriginal *t'ú-sz'* in the district of Chuhshan in Yunyáng fú; the local officers appear, however, to be all civilians by designation.

The Húkwáng section of the Yangtsz' kiáng east, is protected by this same Division, which scours the river from Hingkwoh to the confines of Kiángsí; and westward towards Wúchang fú, with the forces of which it has a station of rendezvous. This again cruises down stream till it meets the Yohchau force from Húnan, and up stream to Wú-shan, within the boundary of Sz'chuen.

In Húnan the *fúyuen* resides at the capital, Cháng-sha fú, the *tituh* at Shinchau fú, on the western side of the range which divides the province from north to south. The *tsungping* of Yungchau is quartered in the department city of that name, in the south of the province;

the *tsungping* of the Chin-kan Division, at the garrison town of Chinkán in Funghwáng ting, in the Miautsz' country, in which is likewise situated the garrison town of Suitsing, the headquarters of the *tsungping* of Suitsing chin.

The country of the aborigines, it will be seen from the above table, is plentifully stocked with troops; it contains four-fifths of the total of provincial cantonments. The *tsungping* commanding these, it must be remembered, are under the *tituh* of Hunán, and the governor-general or *tsungtuh* of Húkwáng, but not under the *fúyuen*, or governor of Hunán, as he does not unite in himself the office and title of *tituh*. But the *fúyuen*, according to the Digest, has under him a number of Chinese officers, employed in the Miáu *tun*, or plantations of the reclaimed aborigines, in Funghwáng ting, Yungsui ting, Kienchau ting, Ma-yáng hien, and Páutsing hien. They were, in 1812, 6 *shaupi*, 6 *tsientsung*, 10 *pa-tsung*, 17 *waiwei*, and 17 extra, or lance *waiwei*. These are all distinguished, by the prefix *tun*, belonging to the plantations, from the same officers in the *Luhying* battalions. They rise first, from soldiers of the *Luhying* in the same divisions, recommended as conversant with the ways of the aborigines; these become *tun waiwei*, who rise in regular gradation to *tsientsung*. A *tsientsung* serving five years with credit, may be recommended by the governor-general to the Board, for presentation to his Majesty, and promotion to the rank of *tun shaupi*; if he serve five years with no other credit than that he does not commit himself, his commission as *tun tsientsung* is renewed by the Board. The *patsung* and *waiwei* who are the best drills, are noted as eligible for *shaupi*. The only cantonment returned in the Red Book of 1849, as a *tun-ying*, is the 25th of the Chinkan Division, called the *Teh-shing*, or Victorious, ignored by the Inquiry of 1825. I am therefore unable to speak accurately as to the numbers or composition of those upon whom the subalterns are intended to reflect the advantages of this conversance with drill. The Digest (1812) gives a total of 7,000 *tun-kiun*, or force of the plantations, under the governor of Húnan, in addition to the regulars of his own *piáu*, or division.

The Chinkán cantonments are scattered widely and irregularly over the province, mingling apparently with those of the *tituh's* division, and inclosing them north, south, and west. The Yohchau brigade is part of the Chinkán Division; it protects, as mentioned in speaking of Húkwang, a portion of the Yangtsz' kiang navigation; also that of the Tungting lake. Its name, Chin-kán, shows that it is its duty to keepin check the five *kán* of Miáutsz' of Yung-páu, which, though it marks a locality, is not the name of a *chau* or *hien*.

10. With the *Luhying* of Kansuh we have already some acquaintance in the garrisons of Ílí and East Turkestan. The division of the governor-general of Kansuh and Shensí has its headquarters at Lanchau fú, the capital, his residence; one general-in-chief, residing at Kan chau, commands the *Luhying* in Kansuh east, which is farther garrisoned by 4 divisions under *tsungping*; the *tituh* of Urumtsi commands in the west, supported by two *tsungping*, one of whom is at Palikwan, the other at Suiting ching, close to Kuldsha, or Ílí city. The force of the two provinces is as below.

DIVISIONS.	Ying.	Sin.	Pau.	Fútsiang.	Tsants'g.	Yúkih.	Túsz'.	Shaupi.	Tsient'g.	Patsung.	Waiwei.	Lance. Waiwei.	Máping.	Púping.	Shauping.
KANSUH EAST.															
Tsungtuh	5	..	..	1	1	4	1	4	10	20	..	....	....	...	....
Tituh	5	..	..		1	3	1	6	9	20	..	....	....	...	....
Ninghiá fu	16	..	22	1	2	7	4	13	11	46	..	....	....	...	....
Sining fú	17	..	9	1	..	7	9	7	22	39	..	....	....	...	....
Liang-chau fú	22	..	16	2	..	7	9	13	18	41	..	....	....	...	....
Suh-chau	20	..	17	2	1	8	8	7	17	41	..	....	....	...	....
Total.	85	..	..	7	5	36	32	50	87	207	..	....	15,558	15,676	10,329
KANSUH WEST.															
Tituh (Urumtsi)	3	..	..		1	1	1	3	6	12	..	....	....	....	....
Palikwan	18	..	..	3	2	5	9	9	27	55	..	....	....	....	....
Ili	10	..	..	1	1	3	4	7	15	25	..	....	....	....	....
Total.	31	..	..	4	4	9	14	19	48	92	294	224	6,935	7,682	....
SHENSI.															
Fúyuen	3		..	1	1	1		3	6	10	..	....	....	....	....
Tituh (fú yuen)	6	51	..	..	1	4	1	5	10	21	..	....	....	....	....
Hochau	3	7	1	..	..	3		3	6	9	..	....	....	....	....
Hanchung	3	25	..		..	2	1	2	5	11	..	....	....	....	....
Singan fú	25	36	..	2	1	5	11	12	28	50	..	....	....	....	....
Shen-Ngan	14	..	..	..	..	8	6	9	18	27	..	....	....	....	....
Yen-Sui	38	3	22	3	6	8	18	15	21	66	..	....	....	....	....
Total.	92	..	..	6	9	31	37	49	49	194	394	369	12,390	17,589	12,035
Grand Total.	208	..	..	17	18	76	83	102	229	493	688	593	34,883	40,967	22,914

The detachments from the *Luhying* of Kansuh are *hwán-fáng*, garrisons protecting towns beyond the frontier, and *tun-fang*, employed in cultivating colonial plantations. Both are relieved quinquennially. The *tsungtuh's* division at Lánchau sends *hwán-fang* to Kuché in Turkestán: the Kanchau *tituh's*, *hwán-fang* to Aksu and Úshi, and *tun-ting* to Ushi and Tarbagatai. The Ninghiá division sends *hwán-fáng* and *tun-ting* to the same places; the Síning, *hwán-fáng* to Cashgar, the Liángchau, *hwán-fáng* to Yengihissar, Khoten, Yarkard, Aksu, and Úshi, and *tun-ting* to the last: and the Suh chau, *hwán-fáng* to Aksu and Úshi, and *tun-ting* to Úshi and Tarbagatai. The different *ying* of these general divisions contribute, at the most, some thirty or forty horse, foot, or garrison soldiery to the *hwán-fáng*.

The *Luhying* of Kansuh west do not detach except from Palikwan, which sends *hwán-fang* to Aksu; but the Ílí division is itself one large

detachment. At Suiting ching, west of Kuldsha, is the centre *ying;* at Kwangyin ching, south of Suiting, the left; at Chenteh ching, on Ghorkas river, which gives name to the cantonment; 1 at Payentai, or Hichun ching; 1 at Tarkhi; 1 at Kurkara usu; 1 on the Tsing River; 1 at Kalaparkosun; and 1 at Kungning ching. There are plantations at Suiting, at Kwangyin, at Chenteh, at Kungshin, at Hichun, at Tarkhi, 20 in all under the *tsungping's* officers, and cultivated, in part at all events, by his soldiers. In the Palikwan division, there are 3 plantations within the centre, left and right cantonments under the personal command of the *tsungping;* 3 under the brigade of six cantonments of which Hami is the headquarters; 3 under the *yúkih* of Kúching, and 1 under the *shaupi* of Muhlui, which with 4 other *ying* compose the Ngán-sí brigade, which may be said to observe the country on the edge of the Desert. The remaining 3 *ying* are, 1 in charge of the city of Úrumtsi, or Teh-hwa chau, 1 at Manas, a little west of Úrumtsi, and 1 at Purunkir, on the Sirgalyin River. At Úrumtsi, 4 plantations are under the centre, 4 under the left, and 4 under the right *ying*. In 1812, the Tsing-ho and Kurkara-usu cantonments belonged to the *tupiáu;* they have since been transferred to the *tsungping* of Ili, as above shown.

Under the surveillance of the *tituh* of Kansuh east are two government pastures, containing in all six droves of horses; one under the Liáng-chau *tsungping*, of 5 droves; under the Sining, one of 5; and under the Suh-chau, one of 5 droves. In Kansuh west, under the *tituh* of Úrumtsi is one of 5 droves; under the Palikwan *tsungping*, one of 5, and one drove of camels; at Kúching, in the same division one pasture-ground for 5 droves of horses, and in the Ngansí brigade, the same. Every drove of horses contains 40 stallions and 200 mares, which would make a provision of 1640 stallions and 8200 mares in this province. The camels are 200 in a drove, male and female. The care of the horses devolves upon 370 *muh-ting*, or herdsmen, who are looked after by *wai-wei* from the above *Luhying* divisions, who during this service are styled *muh-fu*, subalterns as *muh-chang*, who again are under the direction of higher officers of the *ying* detached for the purpose. The camels are similarly disposed of.* These are for purposes of war, and not for the use of the postal establishment.

* It should have been mentioned, page 322, that a like arrangement obtains in Tarbagatai, and on a larger scale in Ili. In Ili, 9 horse-pastures are in charge of the Charars of the province, 14 in that of the Eluths, as well as 1 camel ground. There is but one drove on each pasture, and as the proportions are the same, we have a total of 920 stallions and 4600 mares, with 200 camels, in Ili; and in Tarbagatai, where the Charars keep one ground of 1 drove, and the Eluths the other of 6 droves, 220 stallions and 1400 mares.

It remains only to speak of the military officers of the tribes west of the confluence of the Yellow River above Lánchau fú, and within the provincial boundaries of Kansuh. These are 8 *chi-hwui-shi* (3*a*), 7 *chi-hwui tung-chi* (33), 8 *chi-hwui tsienshi* (4*a*), 8 *tsienhu* (5*a*) 2 *fú tsienhu* (53), 28 *pehhu* (6*a*), 1 *fu-pehhu*, and 22 *pehchang*. A portion of these titles as before stated, are of the Ming dynasty, and a part are descriptive, as *tsien-hu, peh-chang, i.e.* over a thousand or a hundred families; but, except that they receive the commissions or patents which are in most if all cases hereditary, from the Board of War, we have little to do with them in a military sense, nor are there any data accessible to the writer regarding their organization as troops.

In Shensi, the *fúyuen* resides at Sí-ngan fú, the capital of the province, which is also the headquarters of the division thence named; but the *tituh* lies at Kúyuen in Kansuh, and the *tsungping* of the Hochau division, at Hochau in the same province. Hing-ngan fú, on the border of Húpeh is the headquarters of the Shen-Ngán, and Yúlin, in the North, upon the Great Wall, of the Yen-Sui division.

The *fúpiau*, or governor's division, detaches *hwan-fang* to Kuché: the *ti-piáu* at Kuyuen, to Yarkand, Aksu, and Úshi, also *tunting* to Úshi and Turfan. The Yen-Sui division, singularly enough, its position considered, detaches *hwán-fáng* to Cashgar and Kharashar, and *tunting* to Turfan; the Hochau, *hwán-fáng* to Yengihissar. The Singán sends a number of men to Turfán *t'ing ch'ái*, to do what they may be set about; and the Shen-Ngán similarly supplies Turfán.

The last, as before observed, coöperates periodically with the Sui-ting and Kweichau brigades of the Chuenpeh division along the Sz'-chuen frontier. This is in the 2d moon; in the 10th, the *tituh's* division moves from Kuyuen in Kansuh to scour the Shensí mountains. Kúyuen is itself west of the Peh-ling, but we have no notice of the route of these troops. All the divisions, except those of the governor and the *tsungping* of Shen-Ngán, as will be seen from the Table, are subdivided into numerous petty stations, *sin* and *páu*, which are nothing more than subalterns guards in permanence.

11. Last of the provincial armies of the Green Standard is that of Yunnán and Kweichau. In the former the chief divisions are under the governor-general, governor, and general-in chief, and there are six under *tsungping*. In Kweichau there is a governor's division, a general-in-chief's, and 4 *tsungping's* commands.

DIVISIONS.	Ying.	Fútsiang.	Tsunts'g.	Yúkih.	Túsz'.	Shaupi.	Tsient'g.	Patsung.	Waiwei.	Lance. Waiwei.	Máping.	Púping.	Shaupiog.
YUNNAN.													
Tsungtuh	4	1	1	2	1	3	8	16	....	....	....	....	....
Fúyuen	2	..	..	1	..	2	4	8	....	....	....	....	....
Tituh	10	2	3	2	3	9	19	38	....	....	....	....	....
Káikwá	5	1	1	1	3	4	10	20	....	....	....	....	....
Hoh-Lí	7	1	1	1	3	6	11	23	....	....	....	....	....
Lin-yuen	6	..	2	1	2	6	10	22	....	....	....	....	....
Tang-yuen	7	1	1	2	3	6	14	30	....	....	....	....	....
Chautung	8	..	2	4	..	8	4	26	....	....	....	....	....
Pú-'rh	4	..	..	4	..	4	8	16	....	....	....	....	....
Total.	53	6	13	18	15	48	88	199	241	219	2,533	17,229	15,477
KWEICHAU.													
Fúyuen	2	..	1	1	..	2	4	7	....	....	....	....	....
Tituh	3	..	1	2	..	3	6	12	....	....	....	....	....
Ngan-l	3	..	..	2	1	3	10	16	....	....	....	....	....
Chin-yuen	3	..	..	2	1	3	5	12	....	....	....	....	....
Weining	53	11	5	15	19	37	83	185	....	....	....	....	....
Kúchau	3	..	..	2	1	3	6	12	....	....	....	....	....
									271	190	2,571	12,807	29,765
Grand Total.	120	17	20	40	37	99	202	443	512	409	5,109	30,036	29,765

The *tuh-piáu* of Yunnán is at its capital Yunnán fú, where the *fú-yuen* also resides. The *tituh* is quartered at Tá-lí fú towards the northwest frontier of the province, and, farther in the same direction, at Hoh-king chau is stationed the *tsungping* of the Hoh-Lí Division, which takes its name from the last mentioned department and the prefecture of Likiáng fú. In the southwest we find the headquarters of a division in the Tang-yueh ting; in the south, of one at Pú-'rh, of another at Lin-ngan fú which with Yuen-kiáng chau gives it its name; and of another at Kaihwá fú. The remaining one, Chautung is in the extreme north.

The superior officers of T'angyueh receive extra pay, as do also the inferior of the Lungling brigade in this division. The geographical position of the rest sufficiently indicates the region of their charge, Káihwi excepted; the city of this name is close to the Cochinchinese frontier, but the only *fú-tsiáng*, or brigadier in the command, has his headquarters at Tsúhiung fú, some 50 miles west of the capital.

We have here again a sprinkling of barbarian or independent tribes, with native officers distinguished by the titles of the Chinese *Luhying (tú-pien)*, or by those not now in vogue in the empire *(tú-sz')*; of which notice has been already taken. Of the former there are in Likiang fú, 1 *shaupi* and 2 *tsientsung*; in Chung-tien ting, 2 *shaupi*, 5 *tsien-tsung*, and 16 *pa-tsung*; in Wei-sí ting, 2 *tsientsung* and 1 *pátsung*; in Yunlung, 4 *tsientsung* and 1 *patsung*; 2 *tsientsung* in Páushan in Yungchang fú, and 5 *pátsung* in Tang-yueh chau. There are also, it is

not stated where, three native officers of military rank of the 6th, and two 2 of the 7th grade, in Yunnán.

Of the *tú-sz'*, in Tangyueh chau, Shun-ning fú, Yungchang fú, Lungling ting, Tungchuen fú (well within the frontier line in the north of the province) and Pú-'rh fú, there are 3 *siuen yüshí* (3 β), 4 *siuen fú-shi* (4 β), 1 *ts'ien hu* (5 α), and 2 *ngan fú-shi* (5 β). A glance at the map will show the general whereabouts of the tribes in question. I have no means of defining their territory with any exactness.

In Kweichau, the *fúyuen* lives at Kweiyang the capital; the *títuh* to the south at Ngán-shun fú. The Ngán-Í division takes its name from the last mentioned city and that of Hing-í, the headquarters of its *tsungping*, near the Miautsz' on the Kwangsí border. At the eastern extremity of the same line, at Lí-ping, is the *tsungping* of the Kúchau division, named after the sub-prefecture of Kúchau, which has no city so called. Chinyuen is in the extreme east, Wei-ning at the extreme west of the province; the latter an immense division, of the extent of which some idea may be formed from the fact that the Sung-t'áu brigade, on the Húnan border of Kweichau, in the very north of the latter province, and that of Túyun, are both within its jurisdiction, which may indeed be said to comprise three-fourths of Kweichau.

Of local officers *(tú-pien)*, there are 41 *tsientsung* in Kweiyang fú, the capital, Ting-fan chau, Lofah chau, Tai-kung ting, Tsing-kiang-ting, Hwang-ping chau, Kú-chau, Hiákiang ting, Lángtai ting, P'ú-ngan chau, Pa-chái ting, Tankiang ting, Tú-kiang ting, Máhá chau, and Tsingping hien; with 21 *pá-tsung* in the same districts, which are all along the southeast face of the province, in, or bordering on the Miáutsz' country. There are besides, as in Yunnan, two military officers of the 6th, and five of the 7th grade.

Of *túsz'* there are but few designations; they are 61 *chàng-kwán-sz' ch ngkwán* (6 α) and 17 *chàng-kwán-sz' fu-changkwan* (7 α) scattered about the above and several other districts to the north of them, including even Sungtáu ting.

In the Miáutsz' country from which revenue is derived, there are *Luhying* officers detached to the plantations as in Hunán. These are 9 *shaupí*, 30 *tsientsung*, 60 *pá-tsung*, 112 *wai-wei*, all with the prefix *Miáu:* there also 10 *Miau wei tsien-tsung*, of fortified magazines. The troops they command amount (1812) to 9339 *tun-kiun*, soldiery of the plantations. The *fúyuen* is returned in his military capacity, as the chief authority over these, who occupy ground along the common frontier of Hunan and Kweichau, as may be inferred from

the fact that one *shaupi* is stationed at Tungjin fú, and all the rest in Sungtáu.

Having thus somewhat summarily disposed of the numbers and disposition of the *Luhying* troops, we shall proceed briefly to the appointment of their officers, in considering which, we shall have occasionally to revert to the army of the Banner.

Advancing in the order of the Digest, it must be first observed that office in both armies is of four different descriptions: 1st, *kien-jin;* where two offices are united in one person specially selected, who receives the pay of both. A civilian, the *shilang* or vice-president of one of the six Boards, for instance, if a Bannerman, may be *fú-tútung* of one of the Eight Banners:—the *fúyuen* of Shántung, Shánsí, Honán, Ngánhwui, and Kiáng-sí, are also *títuh* of the same provinces. 2d, *hieh-jin;* a term also implying tenure of more offices than one, but by an incumbent who draws pay for one only. The appointment of officers distinguished as *wei-shú*, acting deputy, in the Banner Corps, are almost all, if not all, *hieh-jin*. 3d, *pai-jin*, dispatched on particular duty; either by Imperial mandate, as the high officers periodically sent on tours of military inspection, the Inspectors of barracks,* or by the Board of War, or the Banners, or commanders-in-chief to whom the deputed may be subordinate; *e. g.* the *ti-t'ang* couriers, beforementioned (p. 312), the *muh-kwán* over the pasture-grounds in Kánsuh and beyonds the frontier (p. 000), officers stationed at barriers, plantations, &c. 4th, *shih-jin;* where offices are conferred for degree obtained upon examination, of which there is a fixed number.

In the provinces, an examination is held by the *hioh-t'ii*, or chief literary officer, in the first of the three years of his tenure, for the

* In dealing with the Metropolitan army, page 46, I should have noticed the charge of the old and new Barracks, which devolves on a *tútung* or *fu-tútung* of each of the Manchu and Mongol Banners, chosen annually for the service. Eight Manchus and eight Mongols of the above are held responsible for the order of the troops in the city; if any commit himself, he is reprimanded; if he show signs of penitence, he is allowed to remain; if he offend again within a year, he is sent to till the ground at Larin, in Kirin. Under these are eight Manchu *yingtsung*, marshals of the camp, and eight *chángking*, with as many Mongols; 40 Manchu, and 16 Mongol subalterns. These latter are over the old Barracks or Cantonments, 16,000 buildings in all, evenly divided amongst the Banners; one fourth at the disposal of Mongol, the rest of Manchu Bannermen. The New Barracks are 3,200, of which every Manchu Banner is supposed to occupy 240, and every Mongolian 80 buildings. They are under 8 Manchus, 8 Mongols, and 8 Hankiun *yingtsung*, 16 Manchu, 8 Mongel and 8 Hankiun *chángking*, and a similar number of subalterns.

One of these *yingtsung* has in turn charge of ten outposts of the city gates, called *pienkih*. There are two outside the Ching-yang, and one beyond all other gates; and at each are stationed two Manchu *chángking* and two subalterns of the Paid Force, with one Mongol and one Hankiun of the same officers

graduation of military candidates, they are first tried in martial exercises, archery &c.; this is the outer field of competition; then in the inner field, *sc.* of literature, through which latter they pass without very high attainments. This takes place after the civil examination of the first year; after that of the classes in the second year, there is no trial allowed the military; but, in the third, the *siútsái*, or graduates of both, may enter for *kújin*, or the master's degree, at the provincial hall; and, this obtained, for the *tsinsz'* degree at Peking. The numbers allowed to the different provinces are as follows:—

	Siú tsái.	*Kújin.*		*Siútsái.*	*Kújin.*
Han-kiun (Chihli)	80	40	Fuhkien	1,038	50
Fungtien fu (Mchria.)	50	3	Kwangtung	1,166	44
Chihlí	2,321	111	Kwangsi	890	30
Shánsí	1,533	40	Sz'chuen	1,457	40
Shántung	1,624	46	Húpeh	993	25
Honin	1,640	47	Húnan	1,038	24
Kiáng sí	909	63	Shensi	1,071	50
Nganhwui	849		Kánsuh	849	50
Kiángsí	1,198	44	Yunnán	1,171	42
Chehkiáng	1,204	50	Kweichau	729	23

Claim to office may be laid by men of hereditary rank, from a *ngan ki-yū* (5 *a*) up to a *kung*, or duke of the national nobility; by a *tsinsz'*, or one who has taken his military doctor's degree, or a *kújin*, the military A. M.; and by a *yin-sang*, or son of an officer, breveted some degrees below his father's rank on any great occasion during his father's life; or when the latter has died a violent death in the service of the state, in which case he is termed a *nán yin-sang*, or son so breveted for his father's misfortune. Sons of the two highest grades may be *yin-sang* in the 4th; sons of the 3d in the 5th, and sons of the 4th in the 7th grade.

The grade of office to which any of the above may succeed, is higher or lower according to his qualification of rank as above described. In the Banner, a noble of the three highest of the five orders of national nobility may be made a Minister-extra of guards or a Guardsman; those of hereditary rank below the above down to *yun-k'-yū* (5*a*)—after a year's service as supernumeraries—Guardsmen of the 3d class. In either case they must have been presented. In the *Luhying*, a *tsz'* and *nán*, the two lowest orders of the national nobility, may be returned in the list of candidates to fill a *fútsiang* vacancy; *king-ché-tŭ-yū* (3*a*) either *tsantsiáng* or *yu-kih*; *k tu-yú* (4*a*) *tú-sz'*; *yun kí-yū* (5*a*), *shau-pi*. *Yin-sang* of the 4th grade, having similarly acted for three years with the *Luhying*, may be promoted to *tú-sz'*; of the 5th *a*, to *shau-pi*; of the 5th *β* to *shauyū*; of the 6th, to *tsientsung of ying* or *wei*; of the 7th, or 8th, to *pátsung* or *waiwei*.

Yin-sang, if Bannermen, obtain commissions in the Banner of a grade equivalent to their own by brevet.

Chinese of the five orders of national nobility who have served three years as guardsmen; may have their names submitted to his Majesty as eligible for the post of *fú-tsiáng*; *king-ché-tú-yü* and *yun-ki-yú*, who have served three yars a with *Luhying* division, as supernumeraries are also qualified to have their names returned for the post to which it is above stated they may succeed in virtue of their hereditary rank. *Ngan-ki-yü* may be made *tsientsung*.

Military *tsin-sz'* of the highest order, who are three in all, may be made first-class Guardsmen; the mass, *shaupi*. *Küjin* of the *Han-kiun* may become *tsientsung* of the *wei* stations in the Canal-transport service. *Tsinsz'*, after serving as *ti-táng* for five years may be *shau-pi* of *Luhying*; *kü jin*, serving as *ti-táng* are classed; the first class rising to *shaupi* of *ying* or *wei*; the second to *shau-yü* or *tsientsung* of *so*, in the Canal service.

Vacancies are distinguished as of the Banner, of the *Luhying*, of the *wei*, or of the Gate. Banner vacancies, *ki-kiueh*, may need to be filled up by one of those within the same *tsánling*, or field officer's command, or the same *tsoling* company of 150, in which it has occurred, or out of the same wing of the Banner; or out of the 3 superior, or 5 inferior Banners, or out of any two Banners of the same color, plain and bordered; or out of the whole Eight Banners. Chinese are, of course, ineligible for any of these, but Mongols may fill Manchu vacancies, and Manchus, who are all competent to fill the few appointments particularized as Mongol, encroach largely on the *Luhying*. In the frontier *Luhying* garisons of Chihli and Shansí, 4 *futsiáng*, 3 *tsántsiáng*, 6 *yúkih*, 21 *tusz'* and 33 *shau-pi*, are always Manchu. In the interior of Chihli every fifth vacancy among *fú-tsiáng* and *ts'an-ts'iáng* is filled by a Manchu; and three in every ten *yú-kih*, *tú-sz'*, and *shau-pi*. In Shensí and Kansuh, and the Sung-pwán Division of Sz'chuen, one in every seven *fú-tsiáng* and *tsantsiang*; one in every six *yú-kih* and *tú-sz'*; and one in every five *shaupi*, is similarly appropriated. The term indicating vacancies in the Green Standard, *ying-kiueh*, is applied to those in the *siun-pú* of the Gendarmery, provincial forces, land, and marine; and in the *ho-ying*, or river cantonments.

The *wei-kiueh*, vacancies in the lieutenancies of the *wei* and the *so*, in the Canal-transport Department, are filled only by Chinese.

The *mun-kiueh*, gate vacancies, are those on the city gates filled by the subalterns, who are Han-kiun only; the rest, *mun-ling* and *mun-li* are reckoned among the *ki-kiueh*.

In appointments,—unless the Emperor shall signify his pleasure especially regarding the officer who is to succeed to the command of a *tituh* or *tsungping's* division, lists will be put before him by the Board. Two *tsungping* in Kwángsí and Yunnan, as before remarked, are exceptions to this rule.

For *fútsiáng* and others down to *shaupí* inclusive, there are, in stated commands or cantonments, in different provinces, a number of appointments that are *tí-kiueh*, made on the motion of the provincial authorities, who either recommend, for excellence as officers, those whose full term of service in their present grade is not quite completed; those who have been specially sent, as a reserve, by the Emperor; or those entitled by length of service to promotion, or by qualifications, to employment. Candidates fit to succeed to these, from *tsán-tsiáng* to *tsientsung* inclusive, may be recommended *(yüpáu)* before they have served their time, in Hánán, Shensí, Kansuh, Sz'chuen, Kwángtung, Kwángsí, Yunnán, Kweichau, and Fuhkien, by the governor-generals, governors, generals-in-chief, and generals of division. On their recommendation the Board will present a first and a waiting-man to the Emperor, but these will only succeed *alternately* with officers of the same rank, who have been already, on presentation by the Board, selected and sent *(kien-fáh)* by his Majesty to the provinces, as a reserve of expectants: there is a limited number of such, not exceeding two *fútsiáng* and *tsántsiáng*, and four *yú-kih* and *tú-sz'*. Appointments in both the above forms admit a third in their series, viz., where the promotion is given to officers, *ying-shing*, worthy to be promoted, or *ying-pú*, fit to be employed: thus the first vacancy occurring in any province in which all three rules obtain (for they are none of them universal), is filled up by the (*yü-páu*) pre-nominee, the second by the *kien-fáh*, chosen expectant, and the third by the *ying-shing* or *ying-pú*, deserving promotion or employment.

Where there are no *tí-kiueh* in a province, the Board put forward *(tui)* candidates to succeed from *fú-tsiáng* to *tú-sz'*, alternately with the *kien-fáh;* where the *tí-kiueh* are few, the Board put forward two out of three for appointments not *tí-kiueh;* a *kien-fáh* officer succeeding to the third. Effective *tsántsiáng*, waiting in Peking after mourning, recovery from sickness, &c., if five times passed over by the Board without being put forward, may be sent to serve in provinces adjoining that in which they last served, with a view to their succeeding to *tí-kiueh*, when such vacancies occur: where *tsien-tsung* are entitled on completion of their term of service to succeed to the

ti-kiueh of *shaupi*, if there be none in the province, they may succeed, in four instances out of five, to a *tui-kiueh*, under the Board's auspices; in the fifth, the candidate waits until a *ti-kiueh* occurs somewhere else.

Men of hereditary rank are competent to fill *ti-kiueh*, but at intervals: *e. g.* a *king-ché tú yü*, having qualified himself by his service during the set term of his probation, may succeed to a fourth vacancy, in the rank we have above shown such service to entitle him to; the previous three being filled by officers duly serving in the rank below.

In stated localities, officers of the rank above specified may be removed from one post to another *(tiáu)*, without increase of rank or emolument, although there be some of responsibility.

Appointments may be (*lun*) succeeded to in cyclic rotation, as in the case of the Manchus holding *Luhying* commissions, above referred to. For certain posts named in the rules, the Board select *(kien siuen)* a first and a waiting-man from Manchus, Mongols, Hankiun or Luhying. This arrangement is different from that distinguished by the word *tui*, to "put forward;" there is no list given of posts to which the latter is applied, as there is of the rest; but it is stated that all appointments, not regulated by the preceding rules, come within its scope.

When *fú-tsiáng* succeed to *tui-kiueh*, if an expectant be present, he is introduced by the Board; otherwise a list is given in by them. In a few instances the latter order of proceeding is imperative; the rest move up to fill *tui-kiueh* according to the month in which it is decided by lot that they shall succeed. The month may be odd or even in the lower grade; 10th or 7th, 4th or 8th, with other varieties, in the higher; and here again are distinctions enabling one class of candidates to succeed in one month, another in another. From the *tú-sz'* upwards, this arrangement affects individuals; below them, candidates are formed in classes with reference to the month allotted; vacancies in the lower ranks being of course more numerous than in the upper. In the higher grades again, and some of the lower, if no vacancy occur in the month allotted to a candidate, he may be allowed to fill one occurring at a later period.

Tsien-tsung, and those below them, may be selected by the head of the provincial government in which they serve; *tsien-tsung* of the Gates (see *Gendarmery*) who are all Hankiun, are limited to the even months; that is to say their lots are all marked with the even months, and a vacancy occurring in an odd month will be filled by one whose lot has marked him to succeed in the even month following it.

Some officers are named to rise as soon as their term of service shall have expired; this rule obtains much on frontier posts and at stations of assumed difficulty; some, commanded by his Majesty to succeed, for their merits, as soon as occasion shall offer, if there be no place for them in the classes by allotment, succeed at intervals fixed by rule. Service in the field will earn an officer promotion to vacancies occurring in the force during the campaign, or to such as occur among officers of his battalion who are not in the field; but the latter claim to succeed alternately with the fighting candidates.

In all propositions regarding promotion or appointment, the seniority and length of service of the nominee must be stated; certain active service will enable him to count his day as a day and a half: his record of good service and consequent distinctions, should he have any, must be sent in; a note made of his general competence and ability, of his past offenses, of his age and personal appearance, and of his home and lineage. All these rules have a number of shades and limitations, to which we have not here space to do justice.

Civilians of the Banner may also exchange into the military service as follows: censors of circuits, vice-presidents of Boards, intendants, and prefects, may become *fú-tsánling*, *tso-ling*, or wardens of the gates *(ching mun-ling)*; *yuen wái-lang* (5β) under-secretaries of Boards, sub-prefects, and magistrates of superior districts, may become subalterns of Gendarmery, or under-officers of the Alarm Station (p. 301). Under-secretaries known as *chú-sz'* (6 α), deputy sub-prefects, and magistrates, may become subalterns of the Paid Force of the Banner *(hiáu kí kiáu)*. Minor metropolitan officers (7), secretaries of provincial treasurer, judge, or prefect, assistant-magistrates of major or minor districts, and *pihtihshi*, may exchange to *ching mun-lí*, clerks of the gate (p. 301).

In the outer Banner Garrisons, *pihtihshi* with local honorary rank as *chú-sz'*, may become *fáng-yü*; supernumerary *pihtihshi*, subalterns *(hiáu kí kiáu)*.

So in Manchuria may officers of plantations, granaries, post-houses, *pihtihshi* of the Moukden Boards, *tsiángkiun's* offices and garrisons; *tsu-kiáu* (7β) officers of literary instruction of Kirin; *kiáu-sih* similarly employed in Sagalien and Sui-yuen. Expectant *pihtihshi* in Manchuria may exchange to the military service in that country, to be employed on its general staff duties.

The promotions from the ranks of the Banner have been noticed; the common soldier of the *Luhying* may rise to be a lance *wái-wei*, a *wái-wei*, or a *pátsung*.

As regards the common soldier himself, the *má ping*, or cavalry soldier, is made from the *chen ping*, or fighting soldier; the *chen ping* from the *shau ping*, or soldier of the garrison, who is recruited from the *yü ting*, a reserve of supernumeraries enlisted of their own accord from the common people. In all commands from a *fú-tsiáng*, or brigadier's, upwards, there should be two *má ping* in every ten men, expert with the musket on foot and horseback, as well as with the bow. Cavalry-men, whose age prevents them from riding and shooting properly, are reduced to infantry rank and pay. Supernumeraries of the Banner, taking service in the *Luhying*, are promoted turn about with the latter, as opportunity offers.

For the regulation of officers, the Board makes a report once in five years, on all with the exception of a few of the highest Bannermen, or Ministers uniting in their persons military with civil office. One set of papers includes all metropolitan *tútung* and *fú-tútung*; a second, the same officers of the Outer garrisons, and certain of the *lingtui* ministers; a third the *tituh* and *tsungping* of the *Luhying*. Officers junior in rank to these, in the Metropolitan divisions, are reported on by their own captains-general, either with or without the assistance of those of divisions not their own; those in the suites of the Imperial nobility, through the Clan-court, and, in the Banner garrisons without, by their generals, when these are not less than *fú-tutung*; in Honán and at Tái-yuen in Shánsí, by the governor, and in the nine lesser garrisons of the Cordon, by the visiting ministers.

The *Luhying* divisions are not reported on by *tsungping*, but by all others holding general commands, including governors, &c.

The certificate of the Bannermen must speak as to conduct, ability, skill in horsemanship and archery, and age; declaring whether or not the individual is well-ordered, zealous, expert in manual and field exercise, and a punctual paymaster. In the *Luhying*, the form is different, but the substance much the same.

The number of good certificates is limited. They constitute a title to promotion in three years, which is not rendered void by intermediate lapses of duty punishable by fine, where the fine has been paid, and the offense not committed in private interest. A report on the proficiency of military men of hereditary rank in martial exercises is made triennially; and commissioners are appointed to make tours of drill inspection in the city and provinces, whose report is also transmitted to the Board of War.

A *tsungping* inspects his division once a year, a *tituh* his own and all the *tsungping* divisions, either annually, or if the distances be

great, once in two or in three years. Formosa is visited annually, but in turn by the general of Bannermen, and the chief provincial or *Luh-ying* authorities, civil, military, and marine. For the rest, Chihlí and Shánsí are visited by a high commissioner detached out of the highest military officers of the Banners, presidents of Boards, cabinet ministers, &c. Shensí and Sz'chuen by another; and Kansuh by another; these are the inspections of the first year; in the second, Húpeh and Húnán are visited by one commissioner, and Yunnán and Kweichau by another; in the third, Fuhkien and Chehkiáng by one, the Two Kwáng by another; in the fourth, Shántung and Honán by one, and the Two Kiáng by another; but the duty is often delegated to governor-generals and governors. The reports of the inspectors go into minute details regarding drill, target practice, the number and condition of the arms, &c. The *Luhying*, like the Bannermen, use the bow as well as the matchlock, and carry the shield and long spear; they also practice escalade with the ladder.

Touching privileges and distinctions. The *tituh* of Chihli visits the capital in alternate years with the governor-general. The *tsung-ping* of the province, except those of the Málán and Tá-ming division and the two *fú-tútung* at Mih-yun, five officers in all, come up once each in two years. The *tituh* and *tsungping* of the rest of the provinces, ask leave to present themselves once in three years, if it be refused they renew their application the following year. The *tsung-ping* detached to Ílí, complete five years' service in that province, and when relieved only solicit an audience. In Formosa, the *tsungping* does not either ask leave to quit his post for this purpose, but is presented on relief or promotion.

There are eighteen high-sounding designations bestowed on the upper and lower classes of the nine grades. *Kung*, *hau*, and *peh*, dukes, marquises, and earls of the national nobility, are styled *kien-wei tsiángkiun*, majesty-establishing generalissimos; the lower class of the ninth grade, *ngeh-wái wái-wei*, or lance-sergeants, *siń-wú tso-kiáu-yü*, an almost untranslateable title, the approximate rendering of which would be secondary or assistant *kiau-yü*, for the maintenance of things martial. The *kiáu-yü* was a military title of the Hán dynasty.

The ladies are not forgotten in the assignment of these distinctions. Officers wearing plumes as part of their uniform, and not for merit, are required to divest themselves of them when they quit their posts. No military officer, without Imperial permission on account of his age or infirmities, may ride in chair or carriage; nor may he employ soldiers upon errands, or to do menial service.

Rewards for military service, whether earned by military or civilians, proceed from the Board of War, who, where the latter are concerned, after advising the Crown, address the Board of Civil Office. Badges of different sizes are given to *ying-tsung* of Bannermen (p. 262), and all below them; *Luhying*, from *fútsiáng* down, are honorably recorded; four entries equal one step, and the highest number to which these can be entitled is five. *Fú-tutung*, *tsungping*, and all above them receive steps of honor, which do not, however, alter their grade. They may also hold badges, and it may be observed that several of these can be possessed by one person, to whose lot if it fall to be ennobled for service, the number he possesses will stand him in good stead with the Board.

The native officers of the savage tribes are rewarded under the *Luhying* provisions. There are minute distinctions too, in favor of officers or soldiers playing chief or second parts in breaking the line in battle, storming towns, boarding and capturing vessels, or in obtaining the surrender of towns, vessels, or bodies of troops. Blood-money or gratuities are given for wounds, or hurts received fighting. These are classed in three degrees of severity, with the usual number of subordinate distinctions. An officer or soldier of the Banner may receive 50 taels for a wound of the first degree, or 40 taels *if the same be from the shot of a distant cannon: Luhying* receive but 30, where the others draw 50 taels. The navy escaping when their ships are wrecked cruising, receive honor but no money compensation. The children of those killed in action, are pretty handsomely dealt with in this regard. The son of a *kung*, *hau*, or *peh*, captain-general of Guards or Banner, general of Manchu garrisons, or *tsz'* (baron) of the first class, is awarded 1100 taels—nearly two years' of his father's pay—if the latter be killed in the field. A cavalry soldier's family is entitled in the Banner, to 150, in the *Luhying* to 70; an infantry soldier's in the latter to 50 taels. Besides posthumous honor conferred on the dead himself, his fame may be rewarded by the elevation or employment of his son; the parents of a private soldier killed in action are provided for by government.

Where officers or men are superannuated, by their superiors, or of their own desire, on account of wounds or infirmity, if they have good service on record, they are allowed certain pensions; in some cases, the parent being destitute, his son is allowed to enter the ranks to support him. The commanders of the superior divisions in a province are bound to state which of their subordinates from *fútsiáng* to *shaupi* inclusive, having attained his 63d year, the year before the report

is made, is fit to continue in the service and to cause him to be presented by the Board. Once in three years also, they should make a like report upon the fitness to serve of all from the *tsántsiáng* to the *shaupí* who have been already recommended for promotion; so also of *tsientsung*, but under a variety of limitations.

The Bannermen and *Luhying* are punished under distinct codes; that of the latter affecting Hankiun, or Chinese serving in the Guards, or the Lwán-í-wei, also Chinese of hereditary military rank and graduates.

If no clause exactly apply to an offense under consideration, the law against cognate offenses of the nearest affinity is quoted, mitigation or aggravation of the penalty thereof being urged upon the Crown, according to the features of the case: or a law of the Criminal Code is taken as a guide, and the penalty in blows commuted at a fixed rate, to a fine; distinction being always drawn between offenses committed in the prosecution of self-interest, and mere lapses of duty.

Fú-tútung and all above them in the Banner, and *tsung-ping* and all above them in the *Luhying*, are allowed to denounce themselves to the Crown, and their subordinates, to them; and the acknowledgment of their transgression will lessen their punishment, if it be not wholly remitted, unless their offense were in private interest, or should have been detected before they came forward. If the delinquent have honorary steps, his degradation for a mere lapse of duty, may fall upon these; but not for an offense selfishly committed, or where the Emperor has specially willed that the party shall be degraded, or where the latter has failed utterly at the triennial examination.* Steps for merit, entries in record of service, and decorations, are favorably considered according to a scale, in the adjudication of penalties. Fines incurred on active service are not inflicted until the campaign is over. Offenses meriting loss of commission or degradation are reported at once, but an officer may recover his position by his exertions during the campaign. The same rules apply to service in the plantations.

Crime in the ranks is ordinarily punished much as among the common people, or by stoppage of pay; but for the punishment of offenses committed on active service there is a code of 40 regulations

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* Failed utterly at the triennial examination: "denounced on the six grounds," viz, avarice, over-severity, old age, infirmity, indolence, or stupidity, which, says a Decree of 1759, it is to be assumed, are defects discernible by any one, and may therefore be stated generally; but, it adds, inattention to duty, or irregularity of conduct, must be defined when an officer is charged with either.

in the Digest; it was published in 1731, the ninth year of Yungching. In the preamble, the Emperor says that he has himself looked over the regulations proposed by his ministers, and given his sanction to them, and that the code will be found to contain every great principle and minute detail. The Inquiry retains it all in substance, though there are numerous verbal differences between the two editions of the Decree. I have done my best to condense it in a note.*

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* The penalties provided by the ordinance of 1731, for the punishment of offenses committed by officers and men of the Banner corps, or the troops of the Green Standard, in camp or action, are as follows;—Bannermen may be flogged with the whip, *Luhying* with the heavy staff, the former receiving from 40 to 100 blows, the latter, in all cases save one (§38), from 10 to 20 less than the Bannermen. In some few cases the non-commissioned officers of both are flogged in like degrees.

Soldiers, non-commissioned officers, and subalterns of both may have an arrow thrust through one ear; in one case (§37), non-commissioned officers, through both ears; in one (§36), the soldier through the nose and ear; in some cases, the sufferer is marched round the camp. In one case only (§38) is the crime made to extend to the field officer, whose name is recorded as gravely offending. Twenty-six sections provide the punishment of death by decapitation; of these eleven admit of no other.

The last condemn (§1) all, who do not, in the hour of battle, advance when the drum, or halt when the gong, is beat;—(§2) who, in a forward movement, hang back cowering, or attempt to whisper to comrades in the ranks;—(§4) who, being secretly charged by the general with the transmission of an order shall dare to add to, or diminish from, the most important portion of it; or shall convey orders of their own invention having an air of authenticity;—(§5) who divulge to others a secret order given them by the general so that by its eventual publicity the undertaking is marred to which it relates;—(§6) who, whether officers or soldiers, put a good subject to death and assume the credit of having slain an enemy;—(§7) who assume the merit due to others, or invent stories of service performed, or exaggerate their services, in war;—(§8) who oppress the people, native or foreign, on a line of march, by forcing them to buy or sell, plundering, destroying buildings, or violating women;—(§9) who disquiet their comrades by stories of having dreamed of ghosts or demons, here or there;—(§11) who prowl about the general's quarters to overhear his private conferences with other officers concerning the campaign;—(§12) who, being afraid to proceed when sent forward to reconnoitre, falsely assert that they have done their errand, and by their false information cause an attempt to fail.

Those also shall be decapitated who, (§3) *in action*, disobey an order to beat, or to cease beating, gong or drum; offenders in camp are punished, Bannermen with 40, *Luhying* with 30 blows as above;—(§10) soldiers malingering in the field are decapitated; but, if they be really invalids, and that no examination is made of their sickness, and no report of it to their commanding officer, who will place them under treatment, their non-commissioned officers shall receive 40 or 50 blows, according to their nation, and their subalterns, of both nations, shall have an arrow thrust through the upper part and the drop of one ear. Those who kill stray horses (§13) for their flesh, or sell them, are beheaded; those who keep them for their own use receive 40 or 50 blows, and are paraded in the camp with an arrow run through their ear. Those who steal horses and desert on them (§14) in action, are beheaded; in camp receive 80, or if Bannermen, 100 blows. Soldiers murmuring (§16) at the service in camp, 60 and 70 blows; in the field, or for a second offense in camp, decapitation; the same for raising alarms (§17) in the night, by needless movement or clamor; in the day, 40 and 50 blows respectively. Insolent language or demeanor (§18) to officers on receiving their orders, 10 and 50 blows; willful disobedience in

the field, producing failure—decapitation Insolent or disrespectful conduct in the presence of his officer (§36), subjects the soldier to be paraded with an arrow run through his nose and ear. Firing forage through carelessness, at an important point before the enemy (§19), is also capital; if not at such a point, punishable with 80 and 100 blows. For similar destruction of arms and accoutrements by fire (§20) in the field, subalterns, non-commissioned officers, and men are beheaded; ordinarily, in camp, the last receive 40 and 50 blows; but if the fire be near a powder-magazine, 80 and 100 blows, the non-commissioned officers and subalterns being paraded with an arrow through the ear. Whosoever, hearing another talk in his sleep, (§21) shall, instead of awakening him reply to him, until, by the noise that ensues, the camp is disturbed, shall receive 70, or if a Bannerman 80 blows; and their non-commissioned officers shall be paraded with an arrow run through the ear; if the camp be at the time before the enemy, they shall *all* be decapitated.

Admission of unauthorised persons (§22) within the camp, by the guards, before an enemy is death; ordinarily, punishable with 60 and 70 blows. It is death (§23) to allow any of the enemy, who may be anxious to surrender, to disperse without carrying them before the officer commanding, if those so dispersing shall have had an opportunity of informing themselves of the position, &c., of the army; even without this consequence, the neglect is punishable with 80 and 100 blows; and a simple neglect to report the offer to surrender; with 60 and 70 blows. Those who fall on the enemy's baggage (§24) after a victory, without the general's permission, are paraded with an arrow in the ear; if the camp or ranks are thereby disordered, beheaded. Soldiers bullying or getting drunk (§15), if the offense be slight, are flogged; if grave, have an arrow run through the ear. Soldiers, in camp, watering horses (§26), who allow them to dirty the water, 80 and 100 lashes; the same (§40) on a line of march, if the horses crowd into and choke the springs. Soldiers galloping cavalry-horses (§32) without occasion, 40 and 50 lashes; those in charge (§39) of horses or camels, feeding them at other than the prescribed hours, allowing them to graze when they are wanted for use, 80 and 100; non-commissioned officers and subalterns have an arrow run through the ear. Waste of the grain (§27) when rations are issued, 80 and 100 blows. Destruction of grass good for forage (§28) by straggling on the line of march, 80 and 100 blows; ditto, by driving horses, camels, oxen, or sheep, 80 and 100 blows; the drivers are paraded with an arrow in the ear, as also their subalterns. Theft of the grain (§29) by soldiers escorting it, or of a comrade's grain ration in the escort, or injury to the grain-bags, 80 and 100 blows. Loss of quiver and sword, or appearing without his proper, arms is punished, in the soldier himself (§30), with 80 and 100 blows; in his non-commissioned officer with 30 and 40; his subalterns have the ear pierced, as before. Soldiers omitting to report the discovery of unowned weapons (§31), or appropriating the same, receive 30 and 40 blows, and are paraded with an arrow run through the ear. Soldiers in the rear rank or column (§33) mingling with those in front, and thereby causing confusion, receive 40 and 50 blows, and are similarly paraded. Sentries at the gates (§34), allowing persons to leave the camp except on duty after watch-setting, 30 and 40 blows; their non-commissioned officers have an arrow thrust through the ear. Orderlies not conveying messages (§35) with alacrity during the night; or guards or patrols going to sleep, and causing irregularity in the watches and reliefs, receive 80 and 100 blows; the non-commissioned officers 40 and 50; if before an enemy, all are decapitated. Soldiers neglecting their powder (§37) till it becomes too damp to ignite, or wasting it on the line of march, or under fire, receive 40 and 50 blows; the non-commissioned officers are paraded with the arrow in the ear. Total loss of powder is punished in the soldier with 80 and 100 blows, and his non-commissioned officer is paraded with an arrow in *each* ear. Soldiers whose bullets (§38) do not fit the matchlock-barrel, if the defect be discovered at ordinary drill, receive 40 and 50 blows, and are paraded with the arrow in the ear; so are their non-commissioned officers; their subalterns have the ear run through and are not paraded; if it be found out in action, the soldier is beheaded, his non-commissioned officer, Bannerman, or *Luhying*, receives 100 blows; his subaltern is paraded with an arrow in his ear, and a grave offense is recorded against the *yingtsung*, *tsʻánling*, *tsántsiang*, or *shaupi* commanding.

In the 13th year of Kienlung (1748), three sections more were added, and in the 49th (1784), ten others. The former condemn to instant death any general who, being in the field, shall be convicted, 1st, of trifling, and willfully protracting war by his want of energy, or misrepresentation of facts; 2d, of throwing his own work on another with a view to injure him out of jealousy, thereby delaying the close of the war and causing a wasteful expense; 3d, of instigating the troops to disperse by his alarming language when he is unable to succeed against the enemy, and thereon grounding a charge to implicate another.

Of the remaining ten, the 1st impresses on the soldier the great advantage of fighting over running away; honor and reward awaiting him in the one case, death in the other; if he be killed in action, the state will take care of those he leaves behind him. 2d, Inculcates constant care of arms, and regularity of fire when opposed to the foe. 3d, Care of arms and ammunition, in the tents and on the line of march. 4th, Soldiers should fight the fiercer if their leaders fall, to rescue the latter from death. 5th, Upon falling on the enemy's baggage, after a victory. 6th, Guards, patrols, and sentries, to be vigilant and silent. 7th, Oppression and ill usage of good subjects, on line of march, visited on man and officer. 8th, aution Cagainst preferring false claims to military merit. 9th, Upon the due care and maintenance of horses and camels. 10th, Upon preventing conflagration in camp by due caution.

Also, in the 52d year (1787), was issued a general order promising reward to the fearless and death to the cowardly, &c. In all the last eleven there is a fair hope of recompense held out to those who exert themselves, but death and nothing less, is promised to the cowardly, careless, or contumacious. They are more in the style of ordinary proclamations, and are unsparing in appeals to patiotrism and sense of duty. The preceding code of Yungching wastes no words in expostulation, and its burden is throughout simply the disobedience of orders and its penalty.

We come at last to the pay of this grand army. The tables following will show the rank of all the military officers named in the foregoing pages, with their titles in the Chinese character, and, as far as it can be ascertained, the pay of each. At this stage of his undertaking, it is somewhat disheartening to the writer to confess that he is full of doubts as to the accuracy of his apportionment of the latter in more instances than one. Many officers on the strength of the corps and garrisons noticed in the previous detail, are certainly not paid as such,

and the 'anti-extortion allowance,' as it is appropriately termed by Mr. Meadows, of the Banner officers, in Peking, is *lumped* in the code of the Board of Revenue in a manner that perfectly defies inquiry; the data regarding the allowances in kind of the whole official establishment are scarcely more satisfactory.

The *pay* of an officer, in the four higher grades and in the upper division of the 5th, is divided into four items, which, rendered literally, are pay; fuel and water; vegetables, coals, and candles; and stationery. In the lower division of the 5th grade, and in the 6th and 7th grades, the officer receives pay under the first two of the above specified items only; in the 8th and 9th, no higher pay than the cavalry-soldier, and a very humble anti-extortion allowance.

The amount of this allowance, as it will be seen, varies widely in different localities. The whole sum annually applied to the payment of the same, to the Bannermen, is 86,000 taels (1831); but this includes several civilians filling the higher posts of the central government allotted to Bannermen; also, such of the latter as have stipends as members of the national nobility, of whose number we are as little informed as of that of the superior military retainers of the higher imperial nobles. On the other hand, the list names many of the 3d and 4th grades as partaking of this allowance, but does not specify what amount of it falls to their share. There is nothing to show what the native officers *tú pien* 土 弁, receive in money or kind, though part of the Code certainly induces a belief that they are paid. The allowance described as extra in the following table is generally, in name at all events, for stationery and other expenses appertaining to the *yámun*.

The *sui-kiáh* commutation was explained on page 272. The grain is returned in *shih*, which we may render *pecul* (although the measure varies with the locality), and in acres. Neither, in most cases, is the term employed in the Chinese text. The Gendarmery, from *fútsiáng* to *pátsung*, are allowed 1 *shih* a month, besides their pay and allowances; the rest, to whom a grain-ration is given, either draw so many *k'au*, mouths or are allotted so many *hiáng* 頃 a ground measure equal to 6 acres. The 'mouth' is equivalent to $\frac{1}{4}$ of a *shih* monthly, or 3 *shih* per annum; the *tútung* of Jeh-ho and others, it will be seen, draws 40 mouths, or 120 *shih* a year. In some quarters, money at the rate of abont 1 tael per *shih*, is paid instead. The *hiáng*, which appears a very liberal allotment of ground, pays a rent to the Crown, for which the officer supposed to derive a part of his income from it, is responsible.

To prevent the needless repetition of Chinese characters, I here place before the Pay-table a list of the different corps whose designations are included pretty generally in the titles of their officers.

1. *Tsin-kiun ying* 親軍營 the Guards, whose office is the Shí-wei Ch'ú 侍衛處.
2. *Tsien-fung ying* 前鋒營 Leading Division.
3. *Hú-kiun ying* 護軍 Flank Division.
4. *Hiáu-ki ying* 驍騎 Paid Division of the Banners.
5. *Kien-yui ying* 建銳 Light Division.
6. *Ho-kí ying* 火器 Artillery & Musketeers' Division.
7. *Pú-kiun ying* 步軍 Gendarmery.
8. *Yuen-ming Yuen* 圓明園
9. *King-ki* 京畿 Metropolitan Cordon.
10. *Ling-tsin* 陵寢 Mausolea.
11. *Luh-ying* 綠營 Army of the Green Standard.
12. *Páu-i* 包衣 Followers.

Referring the reader continually to the above, it will be necessary to add, in Chinese, only as much of any officer's title as he may bear in addition to the distinction of his corps or division; and a title once given in Chinese will not be repeated.

PAY-TABLE

OF THE OFFICERS IN THE CHINESE ARMY OF THE UPPER AND LOWER DIVISIONS OF THE NINE GRADES.

TITLES OF OFFICERS.	*Pay*	*Allowance.*	*Extra.*	*Suikiáh*	*Grain. shih.*
1st GRADE, UPPER DIVISION (1α).					
Ling shí-wei Nui tá-chin [1] *(Guards).* -	605	900	.....	384	.....
1st GRADE, LOWER DIVISION (1β).					
Nui tá-chin *(Guards).* - - -	605	400	.....	48	.....
Tú-tung or Captain-general of	Manchu Banners. - - -	605	700	.....	384	.....
	Mongol Do. - - -	605	600	.....	288	.....
	Hankiun Do. - - -	605	600	.....	288	.....
	Jeh-ho garrisons. - -	605	1200	1058	...	120
	Chahar do. and tribes. -	605	800	290.3	...	120
	Urumtsi do. - - -	605	2388	.....	...	120
	Koko-nor tribes. - - -	605	.....	1500	...	120
Púkiun tungling, [3] or Kiúmun títuh *(Gend'y)*	605	880	.....	240	.....

Titles of Officers in 1st Grade, *Continued.*		*Pay.*	*Allowances.*	*Extra.*	*Suikiah*	*Grain Shih.*
Tsiáng-kiun [4] or General commanding Banner Garrisons in	Ilí,	605	4,000	.....	...	120
	Shingking,	605	2,000	.....	...	120
	Kirin and Sagalien, *each*	605	1,500	.....	...	120
	Kiángning,	605	1,500	40	..	120
	Fuhchau,	605	1,500	185	...	120
	Chingtú,	605	1,500	60	...	120
	Hángchau,	605	1,500	22.4	...	120
	Kwangchau,	605	1,500	150	...	120
	Kingchau,	605	1,500	120	...	120
	Sí-ngán and Ninghiá, *each*	605	1,500	.....	...	120
Tí-tuh, [5] or General-in-chief	Suiyuen,	605	1,500	17½	...	120
	Of Luhying,	605	2,000	.....	...	...
	At Urumtsi,	605	2,800	.....	...	...
	In Yunnán,	605	2,500	.....	...	...

[1]領侍衛內大臣 [2]都統 [3]統領 [4]將軍 [5]提督.

Titles of Officers.		*Pay.*	*Allowance.*	*Extra.*	*Suikiah*	*Grain shih*
2d Grade, Upper Division (2*a*).						
Tsien-fung tungling.		511	600	.....	288	...
Húkiun tungling.		511	600	.....	288	...
Fú-tútung [1]	Manchu Banners.	511	500	.....	192	...
	Mongol & Hankiun banners *ea.*	511	400	.....	144	...
	Shingking Garrisons.	511	700	.....	...	105
	Kirin and Sagalien. *each*	511	700	.....	...	105
	Chingtú.	511	1,000	.....	...	105
	Liángchau.	511	800	.....	...	105
	Chápu.	511	800	11.2	...	105
	Fuhchau.	511	700	.....	...	105
	Sí-ngán.	511	700	.....	...	105
	Mihyun.	511	700	100	...	105
	Kwángchau and Ninghiá.	511	700	.....	...	105
	Urumtsi, Pahkwan & Kúching	511	.....	.....	...	105
	Kiangning.	511	600	.....	...	105
	King-k'au.	511	600	80	...	105
	Hángchau and Kingchau.	511	600	.....	...	105
	Kweihwa ching.	511	600	.....	...	105
	Tsingchau.	511	500	100	...	105
	Chahar.	511	500	.....	...	105
	Shanhai kwán.	511	500	.....	... acres.	600
Tsung-ping [2] or General of Division	Of Luhying in provinces.	511	1,500	.....	...	...
	Of Gendarmery.	511	800	.....	...	...
	Of Tang-yueh in Yunnán.	511	1,700	.....	...	...
	Urumtsi.	511	2,100	.....	...	...
	Liángchau (relieving Kashgar)	511	1,500	559½	...	...
	Formosa.	511	1,700	.....	...	...
2d Grade, Lower Division (2*B*).						
Sán-tieh tá-chin [3] *(of Guards).*		243	400		24	
Fútsiáng [4]	Of Luhying.	377	800			
	Lungling brigade in Yunnán.	377	900			
	Gendarmery.	377	900			12
	Ili, Hami, and Manas. *each*	377	1200			

[1]副都統 [2]總兵 [3]散秩大臣 [4]副將

3D GRADE, UPPER DIVISION (3*a*).

TITLES OF OFFICERS.	*Pay.*	*Allowances.*	*Suikiáh.*
Tau-tang shíwei,[1] 1st class. (*Guards*).	243	.....	.....
Yih-ch'áng 2 of *ho-kí* and *kien-yui*,	243	200	.....
Shú yih-cháng 3 do do.	243	200	.....
Yih-yü 4 of *púkiun*	243	400	48
Páu-í, húkiun ying tung-ling	243	400	.....
Yuen-ming Yuen húkiun ying ying-tsung	243	100	.....
Niáu-tsiáng ying ying-tsung 5 (of *ho-kí*)	243	?	.....
Ts'ánling 6 — Tsien-fung	243	?	96
Ts'ánling 6 — Hú-kiun	243	?	.....
Ts'ánling 6 — Niáu-tsiáng húkiun	243	?	.....
Ts'ánling 6 — Hiáu-kí	243	?	.....
King-ché-tú-yü 7 (*Hereditary*) 1st, 2d, 3d classes	210,185,160	105, 92½, 80	
Ling-tsin tsung-kwán 8 of Mausolea	243	?	.....
Shwui-sz' tsung-kwán 9 of Manchurian Marine	243	200	.....
Cháhár and Weichang tsungkwán of *yámuh*, &c.	243	?	.....
Ching shau-yü 10 — of Banner Garrisons	243	.....	.....
Ching shau-yü 10 — at Táiyuen	243	208	.....
Ching shau-yü 10 — Yúwei (Shánsi)	243	208	.....
Ching shau-yü 10 — Pánting	243	207	.....
Ching shau-yü 10 — K'áifung	243	221	.....
Ch'áng-shí 11 (*Suites of Imperial Nobility*)	243	.....	.....
Tsántsiáng 12 — Luhying	243	500	.....
Tsántsiáng 12 — Gendarmery	243	600	12
Tsántsiáng 12 — Urumtsi	243	800	.....
Chí-hwui shí 13 (*local*)			

3D GRADE, LOWER DIVISION (3*β*).

	Pay.	*Allowances.*	*Extra.*	*Suikiah*	*Grain in shih*
Yuen-ming Yuen páu-í yingtsung	231	.....	.....	24	.....
Páu-í hú-kiun, or Hiáu-ki ts'ánling (*páu-í*)	231	.....	.....	24	.....
Pú-kiun páng pán 14 yih-yü (*Gendarmery*)	231	.....	.....	.....	.....
Ts'ánling in Manchuria, Chahar	231	.....	.....	.....	.....
Hiéh-ling 15 — of Garrisons	231	.....	.....	.....	90
Hiéh-ling 15 — Fuhchau marine	231	.....	7	.....	.....
Hiéh-ling 15 — Shán-hái kwán	231	.....	.....	.....	acres. 420
Hûwei, 1st class 16 (*Suite of nobles*)	231	.....	.....	.....	.....
Yúkih 17 — Luhying in provinces	231	400	.....	.....	.....
Yúkih 17 — Gendarmery	231	500	.....	.....	.....
Yúkih 17 — Urumtsi	231	600	.....	.....	12
Yúkih 17 — Sungpwán in Sz'chuen	231	520	.....	.....	.....
Yúkih 17 — Lungling in Yunnán	231	450	.....	.....	.....
Siuen yú-shí 18 (*local*)					
Chí hwui tungchí 19 (*local*)					

[1] 侍衛 [2] 翼長 [3] 署翼長 [4] 翼尉 [5] 鳥鎗營 [6] 參領 [7] 輕車都尉 [8] 總管 [9] 水師總管 [10] 城守尉 [11] 長使 [12] 參將 [13] 指揮使 [14] 幫辦 [15] 協領 [16] 護衛 [17] 遊擊 [18] 宣慰使 [19] 指揮同知

4TH GRADE, UPPER DIVISION (4α).

TITLES OF OFFICERS.	Pay.	Allowances.	Extra.	Suikiáh	Grain Shih.
'Rh-tang shí wei, (2d class *Guards*).	137	.....	.....	...	.....
Tsienfung shíwei, *(Leading Division)*.	137	.....	.....	72	.....
Fú ts'ánling. *(of Banner Corps)*.	137	.....	.....	72	.....
Tsoling [1] *(of Banner Corps)*.	137	.....	.....	24	.....
Tsoling *(of Banner Garrisons)*.	137	.....	.....	...	60
Do. Shán-hái kwán.	137	.....	.....	...	acres. 36
Hieh-yü, [2] *(Gendarmery)*.	137	.....	10.8	...	.....
Sin páu tsungkwán, [3] *(Alarm Station)*.	137	.....	.....	...	.....
Tsung-yü, [4] *(Nán-yuen)*.	137	.....	.....	...	.....
Kí-tú-yü, [5] *(Hereditary)*.	137	.....	.....	...	.....
Lingtsin yih-cháng, *(Mausolea)*.	137	.....	.....	...	.....
Lingtsin sz' kung-tsiang, [6] *(Mausolea)*.	137	.....	.....	...	.....
Wei cháng yihcháng, [7] *(Pastures)*.	137	.....	.....	...	.....
Má chwáng yihcháng, [8] *(Pastures)*.	137	.....	.....	...	.....
Má cháng tsungkwán, *(Pastures)*.	137	.....	.....	...	.....
Niúyáng [9] tsungkwán, *(Pastures)*.	137	.....	.....	...	.....
Fáng shau-yü [10] Of Banner Garrisons.	137	.....	.....	...	.....
Fáng shau-yü [10] San-ho and 9 places.	137	.....	3.7	...	.....
Fáng shau-yü [10] Shun-í and 2 places.	137	....	2.4	...	.....
Fáng shau-yü [10] Lo-wan yü.	137	.....	1.2	...	.....
Fáng shau-yü [10] Tsangchau.	137	.....	0.7	...	.....
Shwui-sz' ying, sz'pin kwan, [11] *Manch. Mar.*	137	.....	.....	...	.....
Sz'-í cháng, [12]	137	.....	.....	...	.....
Tú-sz' [13] Of Luhying.	137	260	.....	...	.....
Tú-sz' [13] Lungling hien, in Yunnán.	137	300	.....	...	.....
Tú-sz' [13] Urumtsi.	137	380	.....	...	.....
Tú-sz' [13] Snngpwán in Sz'chuen.	137	340	.....	...	.....
Tú-sz' [13] Gendarmery.	137	300	.....	...	.....
Chí hwui tsien-sz' [14] *(local)*.					
Siuen yü-shí sz' tungchi, [15] *(local)*.					

4TH GRADE, LOWER DIVISION (4β).

	Pay.	Suikiah
Ching mun-ling [16] *(Gendarmery)*	137	.....
Páu-í; fú-ts'anling *(páu-í)*	137	96
Páu-í; tso-ling *(páu-í)*	137	24
Chahar fú-ts'ánling and Chahar tsóling	137	.....
Tien-í [17] of the 4th grade *(suite of nobles)*	137	.....
Húwei of the 2d class *(suite of nobles)*	137	.....
Siuen-yü-shi sz' fú-shi [18] *(local)*		
Siuen-fú-shi sz' siuen-fú-shi [19] *(local)*		

[1] 佐領 [2] 協尉 [3] 信砲總管 [4] 總尉 [5] 騎都尉 [6] 陵寢司弓匠 [7] 衛場翼長 [8] 馬廠翼長 [9] 牛羊 [10] 防守尉 [11] 水司營四品官 [12] 司儀長 [13] 都司 [14] 指揮僉事 [15] 宣慰使司同知 [16] 城門領 [17] 典義 [19] 宣撫使司宣撫使 [18] 宣慰使司副使.

5TH GRADE, UPPER DIVISION (5*a*).

TITLES OF OFFICERS.	Pay.	Allowances.	Extra.	Grain.
Sán-tang shíwei, (*Guards*).	90	.....	.....	.....
Fú yü, [1] (*Gendarmery*).	90	.....	7.2	.....
Pú-kiun kiáu, [2] (*do.*)	90	.....	3.6	.....
Kien shau sin pïu kwán [3] (*Alarm Station*).	90	.....	.....	.....
Fáng yü [4] Banner garrison.	90	.....	. ....	42
Fáng yü [4] Shan-hái kwán.	90	.....	.....	acres. 300
Fáng yü [4] Mausolea.	90	.....	.....	42
Yun kí yü, [5] (*Hereditary*).	90	.....	.....	.....
Fan-kwan tsoling, [6] (*Banner páu-t'i*).	90	.....	.....	.....
Fú-tsungkwán, (*pastures*).	90	.....	.....	.....
Kwan-k'au shau-yü so. [7] (*Customs' barriers*).	90	.....	.....	.....
Shwui-sz' ying wú pin kwán, (*Manchurian marine*	90	....	.....	.....
Shaupí [8] Luhying army.	90	200	.....	... .
Shaupí [8] Gendarmery	90	240	....	12
Shaupí [8] Urumtsi.	90	320	.....	.....
Shaupí [8] Lungling in Yunnán	90	220	.....	.....
Shaupí [8] Sung-pwán in Sz'chuen.	90	260	.... .	.....
Wei shaupí. [9] *	90	from 240 to 500		.....
Siuen-yu shí-sz' tsien sz' [10] (*local*).				
Siuen fú shí sz' tung-chí [11] (*local*).				
Ching tsien hú, [12] (*local*).				

5TH GRADE, LOWER DIVISION (5*b*).

Sz'-tang shíwei, (*Guards*).	70	.....	.....	35
Wei-shú ts'anling, [13] (*Banner Corps*).	66	.....	....	.....
Wei-shú shíwei, (*Leading Division*).	60	.....	.....	. ....
Páu-í ts'anling (*5 Banners Inferior*).	66	.....	.....	.....
Tieu-í of the 5th class, (*Suite of nobles*).	66	.....	.... .	.. ...
Húwei of the 3d class (*do.*)	66	.....	.....	.....
Tsientsung of shauyü so [14] *Grain-transport service*	66	24 to 340		.....
Hiehpán shaupi, or hiehpi, [15] (*River works*).	66	100	.....	.....
Ngán-fú shi sz' ngán-fú shi, [16] (*local*).				
Cháu t'au shí sz' cháu t'áu shi [17] (*local*).				
Siuen fú-shí sz' fú-shi, [18] (*local*).				
Fú ts'ien hú, [19] (*local*).				

[1] 副尉 [2] 步軍校 [3] 監守信砲官 [4] 防禦
[5] 雲騎尉 [6] 分管佐領 [7] 關口守禦所
[8] 守備 [9] 衛守備 [10] 宣慰使司僉事
[11] 宣撫使司同知 [12] 正千戶 [13] 委署參領
[14] 守禦所千總 [15] 協辦守備
[16] 安撫使司安撫使 [17] 招討使司招討使
[18] 宣撫使司副使 [19] 副千戶.

* The *wei shaupí* are paid 500, 400, 340, 300, and 240 taels, according to the locality in which they serve. The *tsientsung* at Tungchau and Tientsin fú, 340

6TH GRADE, UPPER DIVISION (6α).

TITLES OF OFFICERS.	*Pay.*	*Allowances.*	*Grain.*
Lán ling shiwei, [1] (*Guards.*)	70	.....	.....
Tsin-kiun kiáu, (*Guards*).	60	.....	28¼
Tsienfung kiáu, (*Leading Division*).	60	.....	28½
Húkiun kiáu, (*Flank Division*).	60	.....	28¼
Niáutsiáng húkiun kiáu, [2] (*Artillery &c., Division*).	60	.....	28½
Weishu púkiun kiáu, [3] (*Gendarmery*).	.....	.....	.....
Hiáu-kí kiáu, Paid Force of Bannermen.	60	.....	23½
Hiáu-kí kiáu, Of Garrisons	.....	.....	36
Hiáu-kí kiáu, Shánhái kwán	.....	..... acres.	240
Má ch'áng yih-cháng (*pastures*)	60	.....	.....
Shwui-sz' ying luh pin kwán (*Manchurian Marine*).	60	.....	.....
Mun tsientsung [4] (*Gendarmery*)	60	140	12
Ying tsien-tsung, [5] Of Luhying army	48	120	.....
Ying tsien-tsung, [5] Urumtsi	48	180	.....
Ying tsien-tsung, [5] Lungling in Yunnán	48	140	.....
Ying tsien-tsung, [5] Sung-pw'án in Sz'chuen	48	160	.....
Ho tsientsung [6] (*River works*).	48	40	.....
Siuen fú-shí sz' tsien-sz' [7] (*local*).			
Ngán fú shí sz' tung chí [8] (*local*).			
Cháu-t'áu shi sz' fú chán-táu shí [9] (*local*).			
Chang-kwán sz' cháng-kwán [10] (*local*).			
Peh hu [11] (*local*).			

6TH GRADE, LOWER DIVISION (6β).

Tien-í of the 6th grade (*Suites of nobles*).	48	.....	.....
Wei tsien-tsung [12] (*Grain-transport Service*).	48	.....	.....
Ngán-fú shí sz' fu shí [13] (*local*).			

[1] 藍翎侍衛 [2] 鳥鎗護軍校 [3] 委署步軍校
[4] 門千總 [5] 營千總 [6] 河千總
[7] 宣撫使司僉事 [8] 安撫使司同知
[9] 招討使司副招討使 [10] 長官司長官
[11] 百戶 [12] 衛千總 [13] 安撫使司副使

each; in Shantung, 5 *li* or .005 of a tael, for every *shih* of grain they bring up; in Honán, those who bring up the fleet, 200, those who come up with every alternate fleet, 100 taels; in Kiangsú and Nganhwui, the former 200, the rest 60 in Kiangsi, 240; in Chehkiang, 100; in Húpeh, the escorting *tsientung* receive 190 *shih*, the alternate 40; in Húnan, the arrangement is as in Shantung; in Kansuh, those bringing grain from Manas, and two plantations, draw 400 taels. These last have not been noticed before. The subordinates, as far as their duty is concerned, who are employed to expedite the transport of grain, draw, in Honan, 50, and in the Kiáng provinces 24. The number of all the above returned in the Digest must be far below the present establishment.

7TH GRADE, UPPER DIVISION (7*a*).

TITLES OF OFFICERS. *		*Pay.*	*Allowances.*	*Grain.*
Ching mun-lí [1] (*Gendarmery*).		36	.....	.....
Ngan kí-yü [2] (*Hereditary*).		3	.....	.....
Yú-muh ching-yü [3] (*Pastures*).		45	.....	.....
Yin kien-sang [4] (*Hereditary*).		...	.....	.....
Pá-tsung [5]	Luhying army.	36	90	.....
	Gendarmery.	36	100	12
	Urumtsi.	36	120	.....
	Sungpw'an in Sz'chuen.	36	120	.....
	Lungling in Yunnán.	36	100	.....
Ho pá-tsung (*Rivers*).		36	78	.....
Ngán fú-shi sz' tsien sz' [6] (*local*).				
Cháng-kwán sz' fú cháng-kwán [7] (*local*).				

7TH GRADE, LOWER DIVISION (7*β*).

Yú-muh fú-yü [8] (*Pastures*).		36	.....	.....
Tien-í [9] (*Suites of nobles*).		36	.....	.....

[1] 城東吏 [2] 恩騎尉 [3] 遊牧正尉 [4] 蔭監生
[5] 把總 [6] 安撫使司僉事 [7] 長官司副長官
[8] 遊牧副尉 [9] 典儀.

8TH GRADE, UPPER DIVISION (8*α*).

TITLES OF OFFICERS.		*Allowances.*
Yú-muh yih-ch'áng (*pastures*).		.....
Yin kien-sang (*honorary*).		.....
Wái-wei [1] tsien-tsung	Of Luhying army	18
	Gendarmery	20
	Urumtsi	28
	Lungling in Yunnán	22
	Sungpw'án in Sz'chuen	28

8TH GRADE, LOWER DIVISION (8*β*).

Tien-í [2] (*Suites of nobles*).	.....
Weishú tsin-kiun kiáu (*Guards*).	.....
Weishú tsien-fung kiáu (*Leading Division*).	.....
Weishú hú-kiun (*Flank Division*).	.....
Weishú hiáu kí (*Paid Force*).	.....
Fú hú-kiun kiáu [3] (*Yuen-ming Yuen*).	.....

[1] 外委千總 [2] 典儀 [3] 副護軍校

* The *pihtihshi* belong to the 7th, 8th, and 9th grades. There is nothing to show how many are employed in any but the metropolitan *yamun*, though it is stated that those who serve in the provinces and colonies, receive *pay* as civi-

9th Grade, Upper Division (9α).
Lánling cháng [1] Wai-wei pátsung (*Luhying*).
9th Grade, Lower Division (9β).
Má-ch'áng-weishú hiehling. Ngch-wái wai-wei 2 (*Luhying*).

[1] 藍翎長　[2] 額外外委

Not included in the above, are the resident minister of Tibet, who receives 2060 taels as anti-extortion allowance, and 500 additional if there be an intercalary moon in the year: and the minister of Koko-nor, who resides at Sining, receiving 2,000 taels as his allowance, and to cover his public expenses. Those of the *yamun* of the *tútung* of Koko-nor are estimated at 1500 taels.

Besides, the Mongolian nobles enumerated on page 339, are paid and feed as follows, the list taking in some hereditary dignitaries with the titles of whom we have become acquainted in the Chinese army:—

	taels	*pieces of silk*
Khan of Kalkas	2500	40
Tsinwáng of Khorchin	2500	40
Do. of all other tribes	2000	25
Shi-tsz' (heir-apparent)	1500	20
Kiunwáng of Khorchin	1500	20
Do. of all others	1200	15
Chángtsz' (heir-apparent)	800	13
Beileh	800	13
Beitseh	500	10
Chin-kwoh kung	300	9

	taels	*pieces of silk*
Fú-kwoh kung	200	7
Taikih	100	4
1st class *tsz'* or viscount	205	
2d class do	192½	
3d ,, do	180	
1st class *nán* or baron	155	
2d class *nán* or baron	142½	
3d class *nán* or baron	130	
King-ché tú-yú	1,2,3, 105,92½,80	
Kí tú-yú	55	
Yun ki-yú	42½	

The chapter in the Digest that treats of the income and outlay of the Imperial Household, informs us that, in lieu of each piece of silk, 12 taels are issued to the nobles in question.

The high officers and resident ministers in the *sin-kiáng*, or newly included dominions of China, have no fixed grade as such; but they are almost all pluralists, and retain the pay of whatever office they effectively fill at the time of their mission beyond the frontier, in ad-

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lians of the above three grades, and the following anti-extortion and grain allowances:—

Pihtihshi of	*Taels.*	*Shih.*
Tsiángkiun of garrisons,	50	30
Tsiangkiun of Fuhchau garrison,	134	30
Tútung of Chahar,	50	30
Tútung of Jeh-ho,	50	30
Fú-tutung of garrisons,	50	30
Ching shau-yu of garrisons,	30	30
Fang shau-yu of garrisons,	30	30

dition to any emoluments that may accrue to them from the latter appointment. The Code of the Board gives the allowances of the greater portion, but the discrepancy is great between its list of their titles and that given in the Red Book of 1849; the latter, which is of course the safest authority, styles and places them in the following manner :—*

TABLE SHOWING THE
TITLES AND ARRANGEMENT OF HIGH OFFICERS IN Ilí, &c.

CITIES AND RESIDENCIES.	Chin-shau tsiang kiun.	Chinshau tutung.	Chinshau ting kiun tso-tu tsiang jiun.	Chinshau ting pien tsan-tsan ta-chin.	Chinshau ta-shi.	Chinshau tsan-tsan ta-chin	Chinshau hieh-pan ta-chin.	Chinshau pan-ge' ta-chin	Chinshau lingtui ta-chin	Chinshau pang pan ta-chin
Ilí	1	.....	.....	.....	.....	1	.....	.....	5	.....
Tárbagatai	.....	....	.....	.....	.....	1	.....	.....	2	.....
Ushí	.....	.....	.....	.....	.....	.....	.....	.....	1	1
Aksú	.....	.. ...	.....	.....	.....	.....	.....	1	.....	.....
Yarkand	.....	.....	.....	.....	.....	1	1	.....	.....	.....
Khoten	.....	.....	.....	.....	.....	.....	.....	1	.....	.....
Kashgar	.....	.....	.....	.....	.....	.....	.....	.....	2	.....
Yengi-hissar	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Kuché	.....	.. ..	.....	.....	.....	.....	.....	1	.....	.....
Kharashar	.....	....	.....	.....	.....	.....	.....	1	.....	.....
Turfan	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Urumtsi	.....	1	.....	.....	.....	.....	.....	.....	1	.....
Palikwan	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Kuching	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Hami	...	.....	.....	.....	.....	.....	1	1	.....	.....
Kurkara-úsú	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Russian frontier	.....	.....	1	1	.....	.....	.....	.....	.....	.....
Kúrun	.....	.....	.....	.....	2	.....	.....	.....	.....	.....
Uliasútai	.....	.....	.....	.....	1	.....	.....	.....	.....	.....
Kobdo	.....	.....	.....	.....	.....	1	.....	.....	.....	1

The enumeration of these officers in the Code (1831) is different, their grades and anti-extortion allowances being as follows:—the *tsungli táchin* 總理大臣 at Úshí has T. 500; the *tsungpán táchin* 總辦大臣 at Yarkand and Kashgar have respectively T. 1100 and T. 800; the *tsántsán táchin* 參贊大臣 at Ilí and Tarbagatai have respectively T. 1000 and T. 1500; the *hiehpán táchin* 協辦大臣 at Úshí, Yarkand, and Kashgar, have each T. 700; at Kuché and Kharashar, each T. 600; and at Hami and Kúrkars-úaú, each T. 400; one *pánsz' táchin* 辦事大臣 at Hami has T. 700; and lastly, the *lingtui táchin* 領隊大臣 at Ilí and Tarbagatai have each T. 700, and at Yarkand, Khoten, Kashgar and Yengihissar each T. 600.

* The notice of these on pp 322-23 is from the Digest.

The individual expenses having been so far enumerated, the following tables will exhibit a rough estimate of the general and chief cost of the two armies, *viz.*, that of the Eight Banners, and that of the Green Standard. The number of horses assigned (1825) to the several Corps, Divisions, Garrisons, or Provinces, as the case may be, not having appeared before, is herein inserted. The apparent disproportion, in the amounts of the horse expenses, will be understood if it be borne in mind that a remarkable difference exists between the rates of forage allowance in different localities, or at different times of the year. According to the rule laid down at the beginning of this article, wherever the Pay-table of the Banners displays a variety of rates, and when there is no means of deciding the exact number of men or animals paid or kept at each, the lowest has been chosen for all those regarding whom or which a doubt exists. The estimate must therefore be considerably below the expenditure in several bulky items; for instance in Shensí, where the distribution of horses is so ill defined as to baffle the calculator upon rates rising, from a fraction more than $13\frac{1}{2}$ taels to $20\frac{8}{10}$ odd (at which latter the larger portion would seem to be maintained), the former rate has been adhered to as an average for the province: so, in some other places; and so likewise with artisans and others returned by the Inquiry, and ignored by the Pay-table of the Board of Revenue.

We have no data upon which to base a return of the ships, ordnance, munitions, &c., of the Banner Army; the Code of the Board, somewhat more communicative regarding the *Luhying*, is silent too, respecting annual grants for the general expenses of any but a few of the senior officers of the Banner Garrisons without Peking. In the metropolis, 86,000 taels are drawn annually to pay the anti-extortion allowance of the Banners, but this includes many nobles and civilians. We shall not therefore err much in assuming that his Imperial Majesty expends from 16 to 18 millions of taels annually upon his Banner Forces—Metropolitan, Provincial, Manchurian and Colonial. The increasing cost of the army, as compared with that of former dynasties, is a standing topic with memorialists of the day, whose complaint is not less loud about its inefficiency; their remarks it is true, relate chiefly to the *Luhying*, regarding whom a few observations must be made ere we close with as brief a notice as possible of the Mongolian feudatories, and others, whose military relations with the empire are preserved at its pecuniary expense.

TABLE SHOWING THE TOTAL PAY AND ALLOWANCES, IN MONEY AND KIND, OF OFFICERS AND MEN, IN THE BANNER ARMY AND MARINE, WITH THE NUMBER AND COST OF HORSES KEPT FOR THE SERVICE OF BOTH.

	Divisions and Provinces.	Pay and allowances in taels.	Grain Ration at 1 tael per *Shih* or pecul.	Number of Horses.	Cost of horses at different rates.	Total expense of each Banner, Division, or Garrison.
Peking.	Chihli.					
	Body Guard	265,850	49,800	1,620	58,300	373,950
	Leading Division	99,680	39,700	80	2,380	142,260
	Páu-i of Do	6,860	2,950	...	...	9,810
	Flank Division	796,500	360,900	2,608	93,880	1,251,280
	Páu-i of Do	76,050	32,290	....	....	108,340
	Paid Div. of the Banners.	1,810,250	909,450	2,064	75,740	2,795,440
	Páu-i of Do	731,300	345,390	....	....	1,076,690
	Light Division	177,900	81,350	1,600	57,600	316,850
	Artillery & Musket. div.	290,250	130,390	2,372	82,800	503,440
	Gendarmery	479,800	243,920	40	1,440	725,160
	Yuen-ming Yuen	237,900	102,860	1,000	36,000	376,760
	Páu-i of Do	11,600	4,020	....	....	15,620
	Cordon of 25 Garrisons.	1,044,600	572,200	3,255	61,520	1,678,320
	Imperial Mausolea.	61,930	47,750	....	....	109,680
	Shánsi	270,450	223,350	5,752	91,470	590,270
	Shántung	63,960	48,420	3,586	57,270	169,650
	Honán	25,530	27,180	2,590	24,490	77,200
	Kiángsú	154,630	139,900	13,065	174,020	468,550
	Chehkiang	110,500	106,080	5,521	73,580	290,160
	Fuhkien	71,380	50,360	5,022	125,650	247,390
	Kwángtung	126,240	118,390	3,031	40,370	285,000
	Sz'chuen	70,080	65,620	4,451	59,290	194,990
	Húpeh	163,510	148,950	13,031	173,570	486,030
	Shensi	165,800	165,050	14,228	192,070	522,920
	Kansuh East	142,690	142,350	10,376	186,770	471,810
	Kánsuh West	181,680	163,650	15,332	152,120	497,450
	Ili and Turkestan	349,630	390,400	16,060	139,720	879,750
	Manchurian Provinces	1,206,080	56,280 *	...	....	1,262,360
	Do. Mausolea	19,670	16,680	....	....	36,350
					Grand Total, *taels*	15,963,480

In the *Luhying* the pay of the officers is according to their rank as in the Banner army, and for the differences in anti-extortion allowance the reader is referred to the great Pay-table.

In the lower ranks an almost general rule assigns to the *má-ping*, or horse-soldier, 2 taels; to the *chen-ping*, fighting-soldier, or *púping*, foot-soldier, who appear to be one class, 1½ tael; and to the *shau-ping*, garrison-soldier, 1 tael per month. In several parts of Chihlí the pay of each class is better, and the Code of the Board allows half a tael per month to the *yü ting*, supernumeraries, of whose numbers we have no account. Soldiers of the marine receive 1 tael per month.

The grain-ration is also issued at a rate nearly general; viz, 3 *tau*, or tenths of a *shih*, monthly. This rule obtains in all the *Luhying* cantonments except Shensí, where a large number receive no ration

* The allotments of land in Manchuria amount altogether to 2,590,140 acres Chinese; of the grain rations returned in the table opposite Manchurian provinces, the soldiery, &c., consume no more than 11,920 peculs. No horses are returned.

at all, and Kansuh where grain is allowed to but three border cantonments belonging geographically to Shensi; the Kansuh army and its Ílí detachments may be said to have no rations. The forage allowances are very perplexing, both in regard of fractional minuteness and variety of rate in Chihlí, Shensí, and Kansuh, and it has been found necessary in more places than one to hazard a proportion of horses to the cantonments named in the Code's Pay-table, in order to approach the aggregate. The extremes, nevertheless, are in no case so wide apart as to alarm the inquirer into these details about the *approximate* accuracy of the expenditure of the several provinces, which will be somewhere about the amount given in the following table.

TABLE SHOWING THE PAY AND ALLOWANCES, IN SILVER AND KIND, OF OFFICERS AND MEN OF LUHYING; ANNUAL GRANT FOR CONTINGENCIES, NUMBER OF HORSES KEPT AND THEIR COST, IN THE METROPOLIS AND PROVINCES.

PROVINCES	Pay of men and officers.	Anti-extortion allowance of officers.	Grain allowance at 1 tael per *shih*.	Annual contingent grant.	Number of horses.	Cost of horses.	Total.
Peking	196,240	33,620	38,050	....	2,530	6,320	274,230
Chihli	885,270	117,480	171,080	15,120	11,218	112,180	1,301,130
Shánsi	215,020	50,750	85,070	9,540	4,956	59,470	419,850
Shántung	374,720	42,660	89,530	12,000	4,613	49,810	568,720
Honán	207,720	21,710	48,930	2,000	3,097	35,300	315,660
Kiángsú	633,560	91,450	144,650	13,000	5,952	71,420	954,080
Ngán-hwui	71,510	21, 90	16,670	1,720	225	2,480	113,470
Kiangsi	167,890	31,920	38,800	4,000	1,711	20,530	263,150
Chehkiáng	565,850	85,710	132,260	19,680	3,621	43,450	846,950
Fuhkien	978,670	113,930	221,150	23,870	5,072	60,860	1,398,470
Kwángtung	1,014,550	126,040	240,840	26,180	4,327	56,250	1,463,860
Kwángsi	558,020	51,750	81,100	8,540	2,348	22,990	522,400
Sz'-chuen	558,460	80,080	161,380	33,000	5,348	55,320	888,240
Húpeh	349,110	52,630	85,380	13,730	3,197	32,600	533,450
Húnán	410,530	56,310	92,880	12,200	3,608	36,800	608,720
Shensí	792,560	46,640	67,450	13,220	8,935	103,600	1,023,470
Kansuh, East	320,830	162,380	....	48,270	27,748	305,220	991,790
Kansuh, West	320,180				1,680	12,970	403,320
Yunnán	537,760	80,390	126,860	26,960	4,241	53,400	875,870
Kweichau	473,320	84,840	106,780	12,050	4,067	51,240	728,330
Total pay of *wái-wei* and *ngehwái wái-wei*							168,000
Grand Total							14,662,650

The pay of the *wái-wei*, sergeants of the 8th, and *ngehwái wái-wei*, supernumerary sergeants of the 9th grade, who are paid only as *maping*, soldiers of horse, not appearing in the Board of Revenue's list either of officers, was inadvertently omitted in the summing up, and is therefore inserted, to save time, at the foot of this table.

The two last tables will have shown our estimate of the annual cost of the army of the Banner and of the Green Standard, as far as pay and rations are concerned, and it may not be strictly within our province to remark upon the expenses of Mongolia and the ulterior colonies. The government of these, however, is far more military than civil, and the nobles, combining both descriptions of authority, being

paid or pensioned by the Chinese Empire, I have thought it well to advert to these in concluding a research, the primary object of which was to ascertain, as near as possible, the amount of money expended by the empire in maintaining its military control and protection of the wide-spread regions assumed to acknowledge its sway.

The distribution of the Mongolian nobles has been given above (p. 339), and their allowances on page 411, where it will be seen that the Khorchin enjoys a privilege above other tribes in its princes of the two higher orders. It does not appear how far China contributes, if she does at all, to the support of the army (p. 339) commanded by these feudatories; but we see enough to infer that she pays liberally, according to her own standard, for keeping the latter in good humo". The ascertainable expense of her endeavor in that direction, according to the data already placed before the reader, would have been, in 1812, some 174,000 taels paid annually to the khans, princes, and others down to the *tai-kih.*

Lastly, there remain to be noticed the resident generals, ministers, and councillors in Tibet, Turkestan, Ílí, Tarbagatai and Koko-nor. Exclusive of pay or other moneys included in the foregoing estimates, these functionaries cost about 27,500 taels per annum. Those in Kobdo and Úliasutai, and upon the Siberian frontier, are allowed nothing in the Pay-table of the Board of Revenue; to judge by analogy from the pay of officers of the same titles and duties elsewhere, they may cost some 10,000 taels a year.

Thus the expense of the army, without the Postal Establishmem under the Board of War, to do justice to which a separate article would be necessary, may be stated in gross to be as follows:—

	Annual cost in taels.
Board of War, - - - - - - - - - -	37,450
Army of the Eight Banners—Manchu, Mongol, Hankiun,	15,963,450
Army of the Green Standard, Chinese, - -	14,662,650
Stipends, &c., of Mongolian Nobles, - - - -	173,960
Allowance of Residents, Councillors, &c., say, - -	37,000
Grand Total,	30,874,540

The chief design of this article, as it has been stated more than once, was to measure the extent to which the exchequer of the Chinese Empire is taxed by the cost of its large and useless army. To avoid the extreme sterility of mere figures, an attempt has been made to interest the general reader (of the Res Sinica), by the introduction

of such details as seemed almost necessary to carry him through the mass of tables, manned and officered by various and quaintly sounding distinctions of rank.

Except in the grand Triennial Review in Peking, to which the modern statistical works seem to attach importance, all allusion to parade and field maneuvers has been as carefully eschewed, as the memorialists of the day declare the drill itself to be, by those to whom the state pays millions in expectation that they will acquaint themselves with this and other duties of a soldier. We have seen that the mutiny act of 1731, added to but not emended down to 1784, is printed, as law having authority, even in 1825; and I am not aware that any modern has advanced to the relief of the theories of Sun-tsz', Wú-tsz', Sz'-ma, and other authors venerably antique, an acquaintance with whom is expected of candidates for a military degree. These are a study for the philosopher and disciplinarian rather than for the tactician, and to the French translation of them (*Mémoires sur les Chinois, tom.* VII.), accompanied as it is by remarks upon movements, adorned with numerous engravings, illustrating both arms and armed array, I refer unsated curiosity.

The condition of this immense host, supported at so enormous an expense, is a matter of no slight interest; and the state papers of the day enable us to pass a correct judgment upon its imperfections. An examination of the causes contributing to this condition might lead us a farther length into history than our present leisure permits.

To be brief. Their own annals prove the Chinese to have been at all times a comparatively unmilitary nation; that is to say, one resorting less to war, as a means of acquisition or aggrandizement, than any other of the kingdoms of the earth that has attained a high position, during the twenty centuries that China has been regarded as a single empire. It is a postulate that her position has been for many ages, in itself, an exalted one; although her separation from the crowd of contending powers, whose history has almost engrossed the term, may authorize a rejection of her claim to the relative distinction of great political importance.

I do not seek to ignore her various partial struggles with the tribes infesting her border, nor the violent internal dissensions preceding and attending her changes of dynasty; but her history, on the whole, is undoubtedly less made up of wars, than that of any other nation whose tale has been reduced to writing; and it is, notwithstanding, the history of the nation which, at all times one of the largest, has endured the longest of all under one form of government, acknowledging through-

out the whole period one set of principles, religious and political, as the basis of its administration.

Her unwarlike career is perhaps due, as a first cause, to the natural position of China. Her distance from the borders of any state of coördinate dignity, and the natural difficulties opposing themselves to the passage of armies across the wastes which mask her land frontier, have preserved her from the invasions to which the proximity of a rival might have exposed her; and at the same time, from the excitement of a longing for aggression, which might have been provoked by the presence of any object worthy of the appetite. She has been happily and singularly free alike from molestation and a temptation to molest. Compared, therefore with other powers, she has had small experience of war on what is called a grand scale, and the habit of security both from war itself, and the contemplation of it as a possible evil, has been most propitious to the advancement of those interests which it is the undoubted tendency of war to retard.

Of these, agriculture, though essentially beholden to peace, would not of itself have disqualified a people for action. The pursuits of gain and of literature are those which have the greater tendency to corrupt, or anticipate the martial energy of a nation; in China, notwithstanding her titulary exaltation of the first, the two latter may be said to rule and decide the temper of her people; and her literature has especially opposed itself to the existence of a warlike spirit.

In the Western world, a last stand was made, and even to our own day, with too great success, against the gentleness of Christianity by the chivalry which condemned as base a meek submission to wrong, and excused as honorable the perpetration of much that was lawless. Combativeness has derived no such support from the philosophy of China, which has maintained throughout, not only the highest, but the most popular place in its literature. Directly teaching the superiority of forbearance over retaliation, it has inculcated so generally that of reason over force, as to have established an avowed preference for amicable adjustment before an angry contention for rights. Had outward circumstances even less favored a disposition to peace, such a doctrine could hardly have fallen without fruit from a code for which a nation evinces great *practical* respect.

To the above antipolemic influence of literature may be added another,—less respectable, but equally conducive with commerce to a desire for the maintenance of peace. The moral value of Chinese literature had earned for it the distinction of a chief essential in the state-theory of qualification for office, and a conversance with it thus

became the authorized means of gratifying an ambition not dishonorable so long as it is disinterested: and though, in the discharge of its functions as a test of fitness for employ, philosophy has greatly lapsed from a rule of moral conduct to become a stepping-stone to the emoluments of place; still, without pausing to consider whether the better reason or the worse has preponderated, for both the love of learning, or of letters, has continued through many ages increasing, and whether as a means or an end, has, to the great assistance of an unwarlike disposition, absorbed a considerable share of the attention of the people.

It will not be disputed that the Chinese are unwarlike at present. My view of the causes of their long inaptitude for war may be doubted on historical grounds, as I may seem to assign to them a more permanent immunity from influences adverse to peace than other readers of Chinese history might allow. I confess that these remarks are not the result of any deep speculation, nor based upon an extensive knowledge of the history of China. I might otherwise have disserted with profit upon a point of great interest, to which my attention has been drawn by Dr. Williams, *viz.*, "that the army in China has never served to enslave the people, and uphold the regal power against the national institutions, because the literary aristocracy has proved too powerful over soldiers educated to reverence the same literary institutions."

If the freedom from war be overstated, I know not how to account for the extraordinary development of the arts and comforts of peace, and I should hesitate to ascribe as much as I have done to the influence of the precept, 'that it is better not to repay violence in kind,' on a people compelled in self-defense to a constant disobedience of the precept. In short, I assume the unfitness of a modern Chinese for war to be a quality of long standing, due, in part, to the long inexperience of hostilities entailed by her position on his country, which has habituated his physical nature to pursuits and desires incompatible with war; and, in part, to the spirit of a code of morality, the study of which is much identified with one of his fondest pursuits, and which is otherwise so valuable as to be considered his highest authority upon all points of government—personal, domestic, or political. I have above considered his unfitness for war as a quality that I have not chosen to term a *defect;* but believing as we do in the near alliance of truth and courage, it is impossible not to feel misgivings touching the connection between cowardice and mendacity in the character of a Chinese; or to help wishing that the blessings of peace, and the doctrine of forbearance, had left it somewhat more of an energy which is now becoming more necessary to his independence.

It is some three centuries since the Japanese harassed her coasts during eighty years, without a single reprisal worthy the name on the part of China; nor did the experience of this calamity induce such improvement as might have saved her, half a century later, from subjugation by a small and heretofore obscure tribe, which overran the Empire, and established its chief upon her throne. The new dynasty has shown a most unlettered confidence in strong bodies of horse and foot. In Peking and its immediate neighborhood, are stationed some 130,000 Bannermen, who will always furnish a decent nucleus for an effective army, if regularly paid—a condition by no means fulfilled. The Banner Garrisons of the provinces, inheriting their calling from father to son, have doubtless aristocratically degenerated as serviceable troops, and are stated to be as shamefully defrauded of their pay and rations, as their Metropolitan comrades, by all ranks of their superiors.

But it is in the *Luhying* force that disorder runs riot, and, the bulk and distribution of this considered, the picture of its condition drawn by members of the present ministry, will best show how defenseless in the arm in which her chief reliance should be placed, is this great Empire become, at a moment that she is agitated by sedition within her boundaries, and when a new, though as yet undefined danger, is threatening her ancient constitution, in the external relations forced upon it; a change in form without precedent, and ominous of greater innovation.

In reply to the young Emperor's requisition for counsel and information promulged a month after his accession to the throne, some eighty memorials were presented upon different subjects, and some of them embracing as many as ten topics of consideration.

Hwâng Chaulin, censor for Kiângnan, complains that the ranks are not kept full, names are returned, and the pay drawn of non-existent soldiers; drill is utterly neglected. Those who are in the ranks are employed in menial service by their officers, who filch their pay, and produce discontent and complaint on the part of the soldier, who is in constant collusion with robbers.

Hü Nai-pû, President of the Banqueting Court, states that the Bannermen are the only archers worth mention in the empire; the troops of the Green Standard are so cowardly and unacquainted with the use of cannon, musket, sword, or spear, that the militia are always made to bear the brunt of any action; and he requests that in those parts of China adjoining the territory inhabited by savage tribes, the people may be allowed to arm for self-defense.

Cháng Sih-káng, an expectant, laments that, although the army in the provinces amounts to 600,000 men, and costs some ten millions of taels, it is quite disorganized by long peace. The officers falsify the returns, overdraw their account, and make deductions from the soldier's pay, which is already too small to tempt any respectable man to enlist. The ranks are half empty, half filled with vagabonds of whom the weaker are incompetent, and the stronger in league with robbers and smugglers. Men whose names are in the roll send any fellow who has not the sense to earn his bread, as a substitute; such desert before an enemy, or never wait to come in front of one, and there is no clue to discovering them as their names have never been returned.

Cháu Kwáng, a Vice-president of the Board of War, repeats all these charges, and draws attention as well to the insolence of the soldiery, and the ignorance of the marine. He justly imputes all to the negligence of the officers. In a subsequent section, he complains of their entire abandonment of their police duties; in consequence of which the roads have become unsafe in both Chihlí and Shántung, and outlaws have associated themselves in force, under different denominations in seven provinces.

Ché K'eh-shin, a chief Under-secretary of the Cabinet, while he urges the Emperor to carry out the foreign policy of his father, who, he insinuates, all along contemplated an ultimate retractation of his concessions to the barbarian, warns him that this can not be attempted while his army is so inefficient as it is at present. Had it not been, when the city question was settled at Canton, a reform (*sc.* in the foreign relation) might have been effected in all the maritime provinces. Lí Pun-jin, Commissioner of Criminal Law in Ngánhwui, attacks the general officers for their sufferance, and indeed promotion of these evils, in particular in the neglect of drill, appropriation of pay, and employment of troops on personal service.

Wan Kung-yen, Commissioner of Finance for Húnan, devotes three sections to the backslidings of the army. So too, many for whom we have not space, down to Wurantai, one of the lieutenant-generals in command of the Banner Garrison of Canton, who was desired a few months since to take the field against the outlaws of Kwangsí, now in the third year of their rebellious opposition of government. After an enumeration of the various ills which beset the force he has been sent to command, he frankly admits that he has often heard of this state of things, but could never have supposed it true had he not seen it with his own eyes.

Such papers are not unnoticed by the head of the government, but the rescripts in acknowledgment of them are mere *pro formâ* fulminations. His Majesty is indignant and astonished that such things should be; they could not be if the higher authorities did their duty; and accordingly they are to do their duty. The Kwangsí rising has brought down punishment on the heads of the unsuccessful with a severity quite in proportion to the long supineness which is responsible for present failure.

ART. III. *The tallow-tree and its uses, with notices of the peh-láh, or insect-wax of China.*

AN account of the *Stillingia sebifera*, the tree which furnishes the vegetable tallow used in the central and eastern provinces of China, is contained in Vol. V., page 439. It is a very common plant in this region, but so far as we can learn, the covering of the seeds is not collected for making tallow in this immediate vicinity; indeed there is so little of it on the seeds, that it is hardly worth the trouble of cultivation and collection, when it can be bought in the shops for ten cents a catty. The tree is, however, cultivated in the northern parts of the province. The following account of it is extracted from the Journal of the Agricultural and Horticultural Society of India, Vol. VII., to which it was furnished by D. J. Macgowan M. D. of Ningpo, under date of August, 1850.

The botanical characters of this member of the *Euphorbiaceæ* are too well known to require description, but hitherto no accurate account has been published of its varied uses; and although it has become a common tree in some parts of India and America, its value is appreciated only in China, where alone its products are properly elaborated. In the Encyclopædia Americana it is stated, that this tree is almost naturalized in the maritime parts of South Carolina, and that its capsules and seeds are crushed together and boiled, the fatty matter being skimmed as it rises, hardening when cool.

Dr. Roxburgh in his excellent Flora Indica says, "It is now very common about Calcutta, where in the course of a few years, it has become one of the most common trees. It is in flower and fruit most part of the year. In Bengal it is only considered an ornamental tree, the sebaceous produce of its seeds is not in sufficient quantity, nor its qualities so valuable as to render it an object worthy of cultivation. It is only in very cold weather that this substance becomes firm, at all other times it is in a thick, brownish, fluid state, and soon becomes rancid. Such is my opinion of the famous vegetable tallow of China." Dr. Roxburgh was evidently misled in his experiments by pursuing a course similar to that which is described in the Encyclopædia Americana (and in many other works), or he would have formed a very different opinion of this curious material. Analytical chemistry shows animal tallow to consist of two proximate principles—*stearine* and *elaine*; now, what renders the fruit of this tree pecu-

liarly interesting is the fact that both these principles exist in it separately, in nearly a pure state. By the abovenamed process stearine and elaine are obtained in a *mixed* state, and consequently present the appearance described by Roxburgh.

Nor is the tree prized merely for the stearine and elaine it yields, though these products constitute its chief value; its leaves are employed as a black dye, its wood is hard and durable, and may be easily used for the blocks in printing Chinese books, and various other articles; and finally, the refuse of the nut serves for fuel and manure.

The *Stillingia sebifera* is chiefly cultivated in the provinces of Kiangsi, Kiángnan and Chehkiang. In some districts near Hángchau, the inhabitants defray all their taxes with its produce. It grows alike on low alluvial plains and on granite hills, on the rich mold at the margin of canals, and on the sandy sea-beach. The sandy estuary of Hángchau yields little else. Some of the trees at this place are known to be several hundred years old, and though prostrated, still send forth branches and bear fruit. Some are made to fall over rivulets, forming serviceable bridges. They are seldom planted where anything else can be conveniently cultivated,—as detached places, corners about houses, roads, canals and fields, &c. Grafting is performed at the close of March or in April, when the trees are about three inches in diameter, and also when they attain their growth. The Chinese *Fragrant Herbal* recommends for trial the practice of an old gardener, who, instead of grafting, preferred breaking the small branches and twigs, taking care not to tear or wound the bark.

In winter when the nuts are ripe, they are cut off with the twigs by a sharp bill-hook, attached to the extremity of a long pole, which is held in the hand and pushed upwards against the twigs, removing at the same time such as are fruitless. The capsules are gently pounded in a mortar to loosen the seeds from their shells, from which they are separated by sifting. To facilitate the separation of the white sebaceous matter enveloping the seeds, they are steamed in tubs, having convex open wicker bottoms, placed over cauldrons of boiling water. When thoroughly heated, they are mashed in the mortar, and thence transferred to bamboo sieves, kept at a uniform temperature over hot ashes. As a single operation does not suffice to deprive them of all their tallow, the steaming and sifting is therefore repeated. The article thus procured becomes a solid mass on falling through the sieve, and to purify it, is melted and formed into cakes for the press; these receive their form from bamboo hoops, a foot in diameter and three inches deep, which are laid on the ground over a little straw. On being filled with the hot liquid, the ends of the straw beneath are drawn up and spread over the top, and when of sufficient consistence, are placed with their rings in the press. This apparatus, which is of the rudest description, is constructed of two large beams placed horizontally so as to form a trough capable of containing about fifty of the rings with their sebaceous cakes; at one end it is closed, and at the other adapted for receiving wedges, which are successively driven into it by ponderous sledge-hammers wielded by athletic men. The tallow oozes in a melted state into a receptacle where it cools. It is again melted and poured into tubs, smeared with mud to prevent adhering. It is now marketable, in masses of about eighty pounds each, hard, brittle, white, opaque, tasteless, and without the odor of animal tallow: under high pressure it scarcely stains bibulous paper; melts at 104° F. It may be regarded as nearly pure stearine, the slight difference is doubtless owing to the admixture of oil expressed from the seed in the process just described. The seeds yield about eight per cent. of tallow, which sells for about five cents per pound.

The process for pressing the oil, which is carried on at the same time, remains to be noticed; it is contained in the *kernel* of the nut, the sebaceous matter, which lies *between* the *shell* and the *husk*, having been removed in the manner described. The kernel and the husk covering it, are ground between two stones, which are heated to prevent clogging from the sebaceous matter still adhering. The mass is then placed in a winnowing machine, precisely like those in use in western countries. The chaff being separated, exposes the white oleaginous kernels, which, after being steamed, are placed in a mill to be

mashed. This machine is formed of a circular stone groove, twelve feet in diameter, three inches deep, and about as many wide, into which a thick solid stone wheel eight feet in diameter, tapering at the edge, is made to revolve perpendicularly by an ox harnessed to the outer end of its axle, the inner turning on a pivot in the centre of the machine. Under this ponderous weight, the seeds are reduced to a mealy state, steamed in the tubs, formed into cakes, and pressed by wedges in the manner above described: the process of mashing, steaming, and pressing being likewise repeated with the kernels.

The kernels yield above thirty per cent. of oil. It is called *tsing-yú*, sells for about three cents per pound, and answers well for lamps, though inferior for this purpose to some other vegetable oils in use. It is also employed for various purposes in the arts, and has a place in the Chinese Pharmacopœia, because of its quality of changing gray hair to black, and other imaginary virtues. The husk which envelopes the kernel, and the shell which incloses them and their sebaceous covering, are used to feed the furnaces; scarcely any other fuel being needed for this purpose. The residuary tallow-cakes are employed for fuel, as a small quantity of it remains ignited a whole day; it is in great demand for chafing dishes during the cold season. Finally, the cakes which remain after the oil has been pressed out, are much valued as a manure, particularly for tobacco fields, the soil of which is rapidly impoverished by that plant.

Artificial illumination in China is generally procured by vegetable oils, but candles are also employed by those who can afford them, and for lanterns. In religious ceremonies no other material is used. Lanterns being much used, and as the gods can not be acceptably worshiped without candles, the quantity consumed is very great. With an unimportant exception, Chinese candles are made of what I beg to designate as vegetable stearine.

When the candles, which are made by dipping, are of the required diameter, they receive a final dip into a mixture of the same material and insect-wax, by which their consistency is preserved in the hottest weather. They are generally colored red, which is done by throwing a minute quantity of alkanet root (*Anchusa tinctoria*, brought from Shantung) into the mixture. Verdigris is sometimes employed to dye them green. The wicks are made of rush coiled round a stem of coarse grass, the lower part of which is slit to receive the *pim* of the candlestick, which is more economical than if put into a socket. Tested in the mode recommended by Count Rumford, these candles compare favorably with those made from spermaceti, but not when the clumsy wick of the Chinese is employed. Stearine candles cost about eight cents per pound.

Prior to the thirteenth century, bees-wax was employed as a coating for candles, but about that period the white wax-insect was discovered, since which time that article has been wholly superseded by the more costly but incomparably superior product of this insect. It has been described by the Abbé Grosier, Sir George Staunton, and others, but those accounts differ so widely amongst themselves, as well as from that given by native authors, as to render further inquiry desirable. From the description given by Grosier, entomologists have supposed the insect which yields the *peh-láh*, or white wax, to be a species of *Coccus*. Staunton, on the contrary, describes it as a species of *cicada (Flata limbata)*. As described by Chinese writers, however, it is evidently an *apterous* insect; hence, the inference is, either that there are two distinct species which produce white wax, or that the insect Staunton saw was falsely represented as the elaborator of this beautiful material.*

* A few particulars regarding the Himalayah wax-insect *(Flata limbata)*, by Capt Hutton, are published in the Journal of the Asiatic Society of Bengal, Vol. xii. After alluding to Sir Geo. Staunton's and the Abbe Grosier's account of the wax-yielding insect of China, and to various authorities, Capt. Hutton observes.—"From all these statements, therefore, we arrive at the positive conclusion; that as this deposit (the deposit of *F. limbata*) will neither melt on the fire *per se*, nor combine with oil, it can not be the substance from which the famous white wax of China is formed: and we are led to perceive from the difference in the habits of the larva of *Flata limbata*, and that of the insect mentioned by the Abbé Grosier, that the wax is rather the produce of a species of *Coccus* than of the larva of *F. limbata*, or even of the allied *F. nigricornis*.—EDS. *of Ag. and Hort. Jour.*

This, like many other interesting questions in the Natural History of this portion of the globe, must remain unsolved until restrictions on foreign intercourse are improved. In the meantime, native writers may be consulted with advantage. It is from two herbals of high authority, the Pun Tsaù and the Hiáng-fáng Pú, that the subjoined account has been principally derived.

The animal feeds on an evergreen shrub or tree, *Ligustrum lucidum*,* which is found throughout Central China, from the Pacific to Tibet, but the insect chiefly abounds in the province of Sz'chuen. It is met with also in Honan, Húnan and Húpeh. A small quantity is produced in the district of Kinhwa, Chehkiang province, of a superior description. Much attention is paid to the cultivation of this tree: extensive tracts of country are covered with it, and it forms an important branch of agricultural industry. In planting, they are arranged like the mulberry in rows about twelve feet apart; both seeds and cuttings are employed. If the former, they are soaked in water in which unhusked rice has been washed, and their shells pounded off. When propagated by cuttings, branches an inch in diameter are recommended as the most suitable size. The ground is ploughed semi-annually, and kept perfectly free from weeds. In the third or fourth year they are stocked with the insect. After the wax or insect has been gathered from the young trees, they are cut down just below the lower branches, about four feet from the ground, and well manured. The branches which sprout the following season are thinned and made to grow in nearly a perpendicular direction. The process of cutting the trunk within a short distance of the ground, is repeated every four or five years, and as a general rule, they are not stocked until the second year after this operation. Sometimes the husbandman finds a tree, which the insects themselves have reached, but the usual practice is to stock them, which is effected in spring with the nests of the insect. These are about the size of a "fowl's head," and are removed by cutting off a portion of the branch to which they are attached, leaving an inch each side of the nest. The sticks with the adhering nests are soaked in unhusked-rice-water for a quarter of an hour, when they may be separated. When the weather is damp or cool, they may be preserved in jars for a week, but if warm they are to be tied to the branches of the trees to be stocked without delay, being first folded between leaves. By some the nests are probed out of their seat in the bark of the tree, without removing the branches. At this period they are particularly exposed to the attacks of birds, and require watching.

In a few days after being tied to the tree, the nests swell, and innumerable white insects, the size of "nits," emerge, and spread themselves on the branches of the tree, but soon with one accord descend towards the ground, where, if they find any grass, they take up their quarters. To prevent this the ground beneath it is kept bare, care being taken also that their implacable enemies, the ants, have no access to the tree. Finding no congenial resting-place below, they re-ascend, and fix themselves to the lower surface of the leaves, where they remain several days, when they repair to the branches, perforating the bark to feed on the fluid within.

From "nits" they attain the size of lice; and having compared it to this the most familiar to them of all insects, our Chinese authors deem further description superfluous. Early in June the insects give to the trees the appearance of being covered with hoar-frost, being "*changed into wax*;" soon after this they are scraped off, being previously sprinkled with water. If the gathering be deferred till August, they adhere too firmly to be easily removed. Those which are suffered to remain to stock trees the ensuing season, secrete a purplish envelope about the end of August, which at first is no larger than a grain of rice, but as incubation proceeds, it expands and becomes as large as a fowl's head, which is in spring, when the nests are transferred to other trees, one or more to each, according to their size and vigor, in the manner already described.

On being scraped from the trees, the crude material is freed from its impurities, probably the skeleton of the insect, by spreading it on a strainer, covering

* The Himalayah insect is not confined to a *Ligustrum*.—*Eds. Ag. and Hort. Jour.*

a cylindrical vessel, which is placed in a cauldron of boiling water, the wax is received into the former vessel, and on congealing is ready for market.

The *peh-lah*, or white wax, in its chemical properties, is analogous to purified beeswax, and also spermaceti, but differing from both; being, in my opinion, an article perfectly *sui generis*. It is perfectly white, translucent, shining, not unctuous to the touch, inodorous, insipid, crumbles into a dry inadhesive powder between the teeth, with a fibrous texture, resembling fibrous felspar: melts at 100 F. insoluble in water, dissolves in essential oil, and is scarcely affected by boiling alcohol, the acids, or alkalies.

The aid of analytical chemistry is needed for the proper elucidation of this most beautiful material.* There can be no doubt, it would prove altogether superior in the arts to purified beeswax. On extraordinary occasions, the Chinese employ it for candles and tapers. It has been supposed to be identical with the white wax of Madras, but as the Indian article has been found useless in the manufacture of candles (Dr. Pearson, Philosophical Transactions, Vol. xxi.) it can not be the same. It far excels also the vegetable wax of the United States (*Myrica cerifera*).

Is this substance a secretion? There are Chinese who regard it as such: some representing it to be the *saliva*, and others the excrement of the insect. European writers take nearly the same view, but the best native authorities expressly say that this opinion is incorrect, and that the animal is changed into wax. I am inclined to believe the insect undergoes what may be styled aceraceous degeneration, its whole body being permeated by the peculiar product, in the same manner as the *Coccus cacti* is by *carmine*. It costs at Ningpo from 22 to 35 cents per pound. The annual product of this humble creature in China can not be far from 400,000 pounds, worth more than $100,000.

ART. IV. *Modes of keeping time known among the Chinese.* By D. J. MACGOWAN, M. D.

ACCORDING to the Shú King, we find that forty-five centuries ago the Chinese had occupied themselves with the construction of astronomical instruments analogous to the quadrant and armillary sphere; the observations they made with them, even at that remote period, are remarkable for their accuracy, enabling them to form a useful calender. The present sexagenary cycle was adopted B.C. 2636, by Hwángtí, to whom is attributed the invention of the clepsydra. The instrument at that period was probably very rude, used principally for astronomical purposes in the same manner as employed by

* Some interesting particulars on this subject are contained in a Memoir in the Philosophical Transactions for 1818, by Mr. B. C. Brodie, entitled "On the Chemical nature of a Wax from China." Mr. Brodie states, that although in appearance the substance resembles stearine or spermaceti more than beeswax, it comes nearest to purified *cerin!* The *Comptes Rendus* for 1840, Tome x., p. 618, contains a communication by M. Stanislas Julien on the China wax, and the insects which yield it. The wax insects are there stated to be raised from three species of plants, these are *Niu-tching (Rhus succedanea)*, *Tong-tsing (Ligustrum glabra)*, and the *Shwui-kin*, supposed to be a species of *Hibiscus*. *Rhus succedanea*, or a nearly allied species, occurs in the Himalayah.—*Eds. Ag. & Hort. Jour.*

Tycho Brahe for measuring the motion of stars, and subsequently by Dudelz in making maritime observations. It was committed to the care of an officer styled the *clepsydra adjustor*.

Duke Chau, the alleged inventor of the compass, about B.C. 1130, appears also to have been the first to employ the clepsydra as a timepiece. He divided the floating index into one hundred *kih*, or parts. In winter, forty *kih* were allotted for the day, and sixty for the night; in summer this was reversed, the spring and autumn being equally divided. This instrument was provided with forty-eight indices, two for each of the twenty-four *tsieh*, or terms of the year. They were consequently changed semi-monthly, one index being employed for the day and another for the night. Two were employed every day, probably to remedy in a measure the defect of all clepsydras, *i.e.* of varying in the speed of their rise or fall, according to the ever-varying quantity of water in the vessel, which might be done by having the indices differently divided. To keep the water from freezing, the instrument was connected with a furnace, and surrounded with hot water. The forms of the apparatus have been various, but they generally consisted of an upper and a lower copper vessel, the former having an aperture in the bottom, through which water percolated into the latter, where floated an index, the gradual rise of which indicated successive periods of time. In some, this was reversed, the float being made to mark time by its fall. A portable one was sometimes employed in ancient times on horseback.

Instruments constructed on the same principles were in use amongst the Chaldeans and Egyptians at an early period; that of Ctesibius of Alexandria being an improvement over those of more ancient times. The invention in Western Asia was doubtless independent of that in Eastern, both being the result of similar wants. Clepsydras were subsequently formed of a succession of vessels communicating by tubes passing through figures of dragons and other images, which were rendered still more ornamental by the indices being held in the hands of genii. The earliest application of motion to the clepsydra appears to have been in the reign of Shuntí, A.D. 126–145, by Tsiáng Hung, who constructed a sort of orrery representing the apparent motion of the heavenly bodies around the earth, which was kept in motion by dropping water. There is also a reference to an instrument of this description in the third century.

In the sixth century, an instrument was in use which indicated the course of time by the weight of water, as it gradually came from the beak of a bird, and was received in a vessel on a balance, every pound

representing a *kih*. About this time mercury began to be employed in clepsydras instead of water, which rendered the aid of heat in winter unnecessary. Changes were made also in the relative number of *kih* for day and night, so as to vary with the seasons. As in Europe, monks of the Romish Church devoted considerable attention to the construction of instruments for measuring time; in like manner, also, Budhist monks, in their silent retreats, but at an earlier period, similarly occupied themselves. Several contrivances to measure time are mentioned in Chinese history as the invention of priests. One was a perforated copper vessel, placed in a tub of water, which gradually filled and sunk every hour; such a rude machine required of course constant attention.

Although their knowledge of hydrodynamics is limited, the Chinese appear to have been the first to invent that form of clepsydra to which the term *water-clock* is alone properly applied—that is to say, an apparatus which rendered watching unnecessary by striking the hours. Until the beginning of the eighth century, the persons employed to watch the clepsydra in palaces and public places, struck bells or drums at every *kih*, but at this period a clock was constructed, consisting of four vessels, with machinery which caused a drum to be struck by day and a bell by night, to indicate the hours and watches. No description of the works of this interesting invention can be found. It is possible, however, that the Saracens may have anticipated the Chinese in the invention of water-clocks. In the History of the Táng Dynasty it is stated that in the Fuhlin country (which in this instance doubtless means Persia, though the geographer Sú makes it Judea), there is a clepsydra on a terrace near the palace, formed of a balance which contained twelve metallic balls, one of which fell every hour on a bell, and thus struck the hours correctly. It is not improbable that this instrument is identical with the celebrated one which the king of Persia sent in the year 807 to Charlemagne.

In 980, an astronomer named Tsiáng, made an improvement on all former instruments, and considering the period it was a remarkable specimen of art. The machine was arranged in a sort of miniature terrace, ten feet high, and was divided into three stories, the works being in the middle. Twelve images of men, one for every hour, appeared in turn before an opening in the terrace. Another set of automata struck the twelve hours, and the eighths of such hours. These figures occupied the lower story. The upper was devoted to astronomy, where there was an orrery in motion, which it is obvious must have

rendered very complex machinery necessary. We are only told that it had oblique, perpendicular, and horizontal wheels, and that it was kept in motion by falling water. As the Arabs had reached China by sea at the close of the eighth century, and by land at an earlier period, some assistance may have been derived from them in the construction of this instrument, but I am disposed to consider it wholly Chinese. Beckmann, after much learned research, ascribes the invention of clocks to the Saracens, and the first appearance of their instruments in Europe to the eleventh century.

Mention may here be made of other time-keeping instruments of the same description, also constructed about this period. One, which, like the last, united an orrery and clepsydra, was formed in one part like a water-lily, whilst in another were images of a dragon, a tiger, a bird, and a tortoise, which struck the *kih* on a drum, and a dozen puppets which struck hours on a bell, with various other motions, besides a representation of the revolutions of the heavenly bodies. The machinery of another of these was moved by an undershot water-wheel, its axis was even with the surface of the ground, and consequently the frame containing it was partly below the surface. The motions of the sun and moon, stars and planets, were made to revolve from east to west around a figure of the earth, represented as a plain. Images of men struck the hour and its parts. In this, as in all the abovenamed instruments, the number of strokes was doubtless always the same, as the Chinese do not count but name the hours.

Another machine was contrived, which also represented the motion of the heavenly bodies. It was a huge hollow globe perforated on its surface so as to afford, when lighted up, a good representation of the sky in the dark. This also was set in motion by falling water. Subsequent to this, various machines are mentioned, but the brief notices given afford nothing of interest until we approach the close of the Yuen dynasty. Shun-tsing (A.D. 1330–'60), the last emperor of the Mongol race, described in history as an effeminate prince with the physiognomy of a monkey, was evidently a man of great mechanical skill, and to the last, amused himself by making models of vessels, automata, and time-pieces. His chief work was a machine contained in a box, 7 feet high and 3½ wide; with three small temples on top. The middle of these temples had fairies holding horary characters, one of which made her appearance every hour. Time was struck by a couple of gods, and it is said they kept it very accurately. In the side temples, were representations of the sun and moon respectively, and from these places genii issued, crossing a bridge to the middle

temple, and after ascertaining as it were the time of day from the fairies, returning again to their quarters. It is thought the motions were in this case effected by springs. An instrument somewhat similar is described as being in the capital of Corea; it was a clepsydra with springs representing the motions of the celestial orbs, and having automata to strike the hour. Since the introduction of European clocks, clepsydras have fallen into disuse. The only one perhaps in the empire is that in a watch-tower in the city of Canton; it is of the simplest form, having no movements of any kind, but it is said to keep accurate time.* The Chinese automata so much admired, are in their internal structure imitations of foreign articles.

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* This clepsydra is found on the top of a gateway called 雙門底 Shwáng-mún ti, standing in the street called Hiungchin fáng, leading N. from the Great South Gate to the Púching sz' office; as the reader may see by turning to the map in Vol. II, page 160. This street or avenue is more than fifty feet wide, and this double gateway crosses the street in its widest part like Temple Bar in London, each passage being about twenty feet across. The structure is very strongly built, and is ascended by stone steps on the outside; on the top is a two-storied red loft, called Kung-peh lau, the upper story of which serves as a repository for the blocks used in the printing-office in the lower-story. From this printing-office are issued statistical and other official works under the direction of the Púching sz'. In the middle wall is a vault, and the ground sounds hollow underneath. The Statistics of Kwángchau fú gives the following notices of the edifice:—

"The Kungpeh lau lies south of the Púching sz' office, and was called the Tsinghái lau in the Táng dynasty; it stood between two hills, which Liú Hien leveled, and there erected a double stone gateway. The general Sz'má Kih in A.D. 1100, rebuilt it, and called it the Double Gateway; it was destroyed about 1350, and rebuilt as before by Hungwú in 1380, and again repaired in 1654 by Shunchí, and by Kanghi in 1687. On the top is a clepsydra, which the officer Chin Yungho made in 1315, during the reign of Jintsung."

The clepsydra is called the *tung-wú lih-lau*, *i. e.* copper jar dropper, and is placed in a separate room, under the supervision of a man, who besides his stipend and perquisites, obtains a livelihood by selling time-sticks. There are four covered copper jars standing on a brickwork stairway, the top of each of which is level with the bottom of the one above it; the largest measures 23 *in.* high and broad, and contains 70 catties, or 97½ pints of water; the second is 22 *in.* high and 21 *in.* broad; the third is 21 *in.* high, and 20 *in.* broad; and the lowest 23 *in.* high, and 19 *in.* broad. Each is connected with the other by an open trough, along which the water trickles. The wooden index in the lowest jar is set every morning and afternoon at 5 o'clock, by placing the mark on it for these hours even with the cover, through which it rises and indicates the time. The water is dipped out and poured back into the top jar when the index shows the completion of the half day; and the water is renewed every quarter. Two large drums stand in the room, on which the watchmen strike the watches during the night. Probably a ruder contrivance to divide time can hardly be found the world over, and if it was not for the clocks and watches everywhere in use, which easily rectify its inaccuracies, the Cantonese would soon be greatly behindhand in their reckoning, so far as they had to depend on this clepsydra and the time-sticks which are burnt to regulate it.—*Ed. Chi. Rep.*

In *Dialling*, the Chinese have never accomplished anything, being deficient in the requisite knowledge of astronomy and mathematics. It is true, the projection of the shadow of the gnomon was carefully observed at an early historic period for astronomical purposes. Proper sun-dials were unquestionably derived from the West; but they were not introduced, as Sir John Davis supposes, by the Jesuits; the Chinese are probably indebted to the Mohammedans for this instrument, although we find an astronomer endeavoring to rectify the clepsydra by means of the sun's shadow projected by a gnomon, about a century earlier than the Hejira. There is one in the Imperial Observatory at Peking, more than four feet in diameter. Smaller ones are sometimes met with in public offices, all made under the direction of Romish missionaries or their pupils.

From remote antiquity, a family named Wang, residing in Hiú-ning-hien 休寧縣 (Lat. 29° 53′ N., Long. 118° 17′ E.) in the province of Ngánhwui, has had the exclusive manufacture of pocket compasses with which sun-dials are often connected. In most of these, a thread attached to the lid of the instrument serves as a gnomon without any adaptation for different latitudes, although they are in use in every part of the empire. Another form, rather less rude, used by clock-makers for adjusting their time-pieces, is marked with notches, one for each month of the year, to give the gnomon a different angle every month. The one used by the Japanese exceeds that made in China in every respect.

Time is often kept with tolerable accuracy in shops and temples by burning incense-sticks made of sawdust carefully but slightly mixed with glue, and evenly rolled into cylinders two feet long, and divided off into hours. When lighted, they gradually consume away without flame, burning up in half a day.

Hour-glasses are scarcely known in China, and only mentioned in dictionaries as instruments employed in Western countries to measure time. A native writer on antiquities says the Western priest, Lí Má-tau (M. Ricci), made a clock, which revolved and struck time a whole year without error. The clock brought out by Ricci, if not the first seen in China, is the earliest of which mention is made in Chinese history. They subsequently became an article of import, and this branch of trade has for a long time been, and is still of considerable value. Clocks and watches of very antique appearance are often met with, specimens of the original models scarcely to be found in any other country; some of the latter, by their clumsy figure, remind one of their ancient name "Nuremburg eggs," but their workmanship

must have been superior to that of most modern ones, or they would not be found in operation at this late day.

The Chinese must have commenced clockmaking at an early period, for no one now engaged in the trade can tell me when or where it originated, nor can it be easily ascertained whether their imitative powers alone enabled them to engage in such a craft, or whether they are indebted to the Jesuits for what skill they possess. It is certain that the disciples of Loyola had for a long time, and until quite recently in their corps at Peking, some who were machinists and watchmakers. One of these *horologistes* complains in *Les Lettres Edifiantes* that his time was so much occupied with mending the watches of the grandees that he had never been able to study the language. Doubtless the fashion which Chinese gentlemen have of carrying a couple of watches, which they are anxious should always harmonize, gave the man constant employment. A retired statesman of this province has published a very good account of clocks and watches, accompanied with drawings representing their internal structure in a manner sufficiently intelligible.

The Chinese divide the whole day into twelve parts, which are not numbered, but each one is designated by a character, termed *horary*. These characters were originally employed in forming the nomenclature of the sexagenary cycle, which is still in common use. It was not until a much later period, that the duodecimal division of the civil day came into use, when terms to express them were borrowed from the ancient calendar. The same characters are also applied to the months. The first in the list, *tsz'* 子 son, is employed at the commencement of every cycle, and to the first of every period of twelve years, and also to the commencement of the civil day, at 11 P.M., comprising the period between this and 1 A.M. The month which is designated by this term, is not the first of the Chinese year, and singularly enough coincides with January. Each of the twelve hours is divided into 8 *kih*, answering to a quarter of an hour. This diurnal division of time does not appear to have been in use in the time of Confucius, as mention is made in the Spring and Autumn Annals, of the ten hours of the day, which accords with the decimal divisions so long employed in clepsydras, the indices of which were uniformly divided into one hundred parts. A commentator in the third century of our era, explaining the passage relating to the ten hours, adds a couple of hours, but even at that time, the present horary characters were not employed.

ART. V. *Stanzas from the Chinese.* By DR. BOWRING.

THE JUST MAN.

Help to weakness he affords,
Wastes not thoughts in empty words;
All his words as truth are true,
And as truth are precious too:
Honest to maintain his trust,
And as firm and bold as just,
Honors, riches, can not sway him,
Death itself can not dismay him.

BEAUTY.

How shall beauty be portrayed?
Paint the spring-time's loveliest maid,
On her cheeks shall beauty's power
Smile as smiles the almond flower;
And the crimson of her lips,
Shall the peach-bloom's hue eclipse;
While her waist is slim and slight,
As the willow leaflet light;
As the autumn sunbeam flies
O'er the ripples, so her eyes;
And her footsteps seem as fair
As the water-lilies are!

FAMILY AFFECTION.

As the wandering streamlets spread
From a common fountain-head;
As the spreading branches shoot,
Gathered round a common root;
Like the fountain, like the tree,
So the human family,
In their varied ranks are bound,
The parental source around.

Canton, Sept. 10th, 1851. JOHN BOWRING.

*Verses sent to Dr. Bowring by Sü Ki-yú, Governor of the province of Fuhkien.**

如	知	華	函	百	四	實	重
今	爾	岳	關	年	塞	從	臣
江	西	雲	月	父	河	威	分
左	行	開	落	老	山	儀	陝
是	更	立	聽	見	歸	盡	去
長	回	馬	雞	衣	版	漢	臺
安	首	看	度	冠	籍	官	端

* We are sorry to report that the Peking Gazettes have just announced the degradation of Su Ki-yú on the ground that he allowed his attention to be distracted from the

An important officer leaves Shensi* to go to the garrisoned borders;
His assistants and suite possess an air of dignity; all will be [true] Chinese officers,†
And the hills and rivers of the borders on all sides will again come within the census.‡
Centenarian fathers§ will [then first] see the dress (*i. e.* the *customs*) of China:
He will see the moon set, and hear the cock crow‖ at the Hien pass;
And will rein in his steed to gaze on the clouds opening on (and displaying) the Hwá mountain.
I know that when you are gone to the West, you will often turn back your face;¶
But now the left bank of the river†† will also be Cháng-ngán.‡‡

ART. VI. *Desirableness and feasibility of procuring ice in Canton from the Pei-ho.* By T. T. MEADOWS.

TO THE EDITOR OF THE CHINESE REPOSITORY,

SIR,—I beg that you will allow me to draw, through the medium of the Repository, the attention of European and American residents in Amoy, Hongkong, and Canton, to the probability that ice for summer use might be obtained cheaply from the districts near Peking, instead of the expensive and often untimely supplies brought from the United States. Peking is situated only 2½ degrees south of the city of Boston, lies like it on the east coast of a large continent, and appears, from a comparison of the best accounts of the two places, to have the coldest winters. A large quantity of ice is annually stored for its supply in the hot weather, and is sold so cheaply that it is not only used to preserve fish and meats, but even to cool sitting-rooms. Those who employ it regularly for the latter purpose provide themselves with troughs with an open, false bottom, like the grating in the stern-sheets of a boat, on which the ice is exposed and allowed to melt. The *retail* price is from 3 to 6 copper cash for lumps which, according to the description of their size given by Chinese from

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duties of his office,—which may be interpreted that he published books not flattering to Chinese prejudices, and moreover valued the companionship of intelligent foreigners.

* The poetry belongs to the time of the Tang Dynasty, whose capital was Chang-ngán, near the present Si-ngán fú in Shensi.

† *i.e.* when they get there, they will dismiss the *Tartar* officers.

‡ Or belong to China.

§ The old people of that tract.

‖ *i.e.* have to get up early.

¶ Think of the country you left behind.

†† *i e.* the country he is going to.

‡‡ *i.e.* it will be made by you a home like this capital Chang-ngán.

Peking, must weigh from 4 to 6 pounds. I have therefore no doubt that one dollar (equal there to about 2000 cash) would prove a covering price for 1000 pounds of good ice delivered on board of a junk lying in the port of Tientsin, near the mouth of the Pei-ho river; and as junks do now come annually from that port to Canton, there seems to be no reason why some of them should not load with ice instead of other cargo. Nothing seems necessary, but that the compradore of a respectable House should dispatch an intelligent agent with bills on Peking or Tientsin, to enable him to contract for the ice, and charter one or two junks; which, coming down with the northerly monsoon, would reach us before the first of the hot weather. Ice junks could be dispatched in the same manner to Labuan, Manila, and Singapore—in short, to any place to which the northerly monsoon serves as a fair wind. In fact, as the Chinese themselves collect ice, and consequently would not have to be taught any novel operation, and as their labor is exceedingly cheap, especially in the north, if Hongkong were made a dépôt for transhipment into square-rigged vessels, it is difficult to see any reason why the ports on the Yellow Sea should not supply India with much cheaper ice than is now imported from the United States. However that might be, inquiries as to the freight in the Tien-tsin junks lead me to conclude that we, at least, in the south of China, might have our ice retailed at from $\frac{1}{3}$ to $\frac{1}{2}$ a cent per pound, all expenses paid. My impression is that these are more than remunerating prices, and that if the trade was fairly established, we should get ice at a still more reasonable rate.

In Canton, where we have no virulent diseases, and where the only complaint we can be pronounced subject to, is the debility caused by excessive sensible perspiration during 100 to 120 days and nights in each year, cheap ice might enable us in no slight measure to counteract the disadvantage of climate. By keeping only one side of sitting-rooms open, *i. e.* by allowing no draught of air *through* them, and exposing ice as is done in Peking, the temperature might be brought down—possibly even to the non-perspiring point—at a cost trifling in comparison with the preservation of health. However it might prove with sitting-rooms, it is certain that bedrooms might, by a little management, be cooled so as to insure comfortable sleep in the hottest months. Much may be done without ice by having all the doors, venetians, and windows closed at 8 or 9 o'clock in the morning, and not reöpened till the same hours in the evening. When a room, which has been ordinarily so closed during the last three summers, has been opened at 4 P. M., a thermometer in it has instantly risen from 4 to

6 degrees, merely from the heat of the air admitted, the sun not then shining on any wall of the room, while when opened at 8 P. M., scarcely any rise is observable. If a room on the other hand remains open during the day, though it is neither exposed to the direct rays of the sun, nor to a reflected glare, its flooring, walls, and furniture, imbibe a large quantity of caloric from the heated air circulating in it, which being given out again during the night, *heats the comparatively cool night air*. Some of your Canton readers can not have failed to observe that a room, which is quite closed on all sides except on the south, retains a sensible heat for 24 to 36 hours after the first cold north wind sets in. This can only be the effect of the caloric emitted by the interior of the room and its furniture.

The above observed facts lead to the conviction that by having a bedroom well closed from 9 A. M. till 9 P. M., (the doors and windows being looked to by a carpenter at the beginning of the summer, and a proper use made of green cloth at indispensable crevices) with pieces of ice exposed in three or four places—say 40 or 50 *lbs.* in all, its occupant, instead of lying with the perspiration streaming from him on a warm mat, surrounded by furniture, each piece of which was emitting heat, would pass his nights in a comfortably cool atmosphere, and that for an outlay not exceeding 20 to 30 dollars for the whole summer.

I am, Sir, your obedient servant,

Canton, 24th Sep. 1851. Thomas Taylor Meadows.

Art. VII. *A Narrative of a Mission of Inquiry to the Jewish Synagogue at Káifung fú, on behalf of the London Society for promoting Christianity among the Jews.* Shánghái, 1851, *pp.* 94; with Hebrew facsimiles.

This interesting account is written by two Chinese who were sent from Shánghai in November last to the capital of Honán to learn what is the present condition and numbers of the Jewish community residing there, and to induce some of them to visit Shánghái. The narrative is preceded by an introduction by the Bishop of Victoria, from which we learn that the undertaking was set on foot by the Committee of the Society in London for promoting Christianity among the Jews, to whom funds had been left by Miss Cook for the purpose of prosecuting such an inquiry. Bishop Smith's kind

assistance was engaged by the Committee before he left England to coöperate in their attempts to carry out this truly philanthropic design, and on his reaching China he set on foot some inquiries, which resulted in ascertaining that no foreigner in late times has ever met a Chinese Jew; he then, in conjunction with Rev. Dr. Medhurst, planned the scheme of dispatching two trustworthy Chinese to Honán to learn all they could of the Jews. One of these, named K'iú T'iensang, had long been in the employ of Dr. M., and his journal affords good evidence that he has been taught to observe things with an intelligent eye. The other, Tsiáng Yungchí, is a native Chinese Christian, who had been employed as a teacher in Shánghái. An introductory letter in Hebrew addressed to the Jews was furnished them by a Jewish merchant at Shánghái, and proved very useful. The general results of this mission to this secluded community—one to whom the words of Isaiah were found literally applicable, "a nation scattered and peeled,"—were satisfactory, so far as collecting more precise information of their present state went, and are thus summed up in the Bishop's introduction:—

"After a tedious journey of twenty-five days, they at length entered the east gate of the city; and pursuing their course along the Great East-gate Street, in accordance with the information which they had lately acquired on the journey, they soon turned northwards, and at no great distance, arrived at the site of the Jewish synagogue, facing to the eastward. Here, in the midst of a surrounding population, two thirds of whom were professors of Mohammedanism, and close adjoining to a heathen temple dedicated to the 'God of Fire,' a few Jewish families, sunk in the lowest poverty and destitution, their religion scarcely more than a name, and yet sufficient to separate them from the multitude around, exposed to trial, reproach, and the pain of long-deferred hope, remained the unconscious depositaries of the oracles of God, and survived as the solitary witnesses of departed glory. Not a single individual could read the Hebrew books; they had been without a Rabbi for fifty years. The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. The worshipers within the synagogue faced towards the West; but whether in the direction of Jerusalem, or towards the suspended tablets of the emperors, no clear information was obtained. The synagogue itself was tottering in ruins; some of the ground had been alienated to pagan rites, and a portion of the fallen materials sold to the neighboring heathen. Sometime previously, they had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking, but to this feeble hope they still clung. Out of seventy family names or clans, only seven now remained, numbering about two hundred individuals in all, dispersed over the neighborhood. A few of them were shopkeepers in the city;

others were agriculturists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of our native messengers, after a few years, all traces of Judaism would probably have disappeared, and this Jewish remnant have been amalgamated with and absorbed into surrounding Mohammedanism.

"Although the messengers were afterwards suddenly interrupted in their researches within the synagogue, and their departure from the city itself was subsequently hastened by fear, they remained for a period sufficient to enable them to accomplish the main object of their visit. They copied many interesting inscriptions in Chinese, and a few in Hebrew, which are appended to their journals. They brought back also eight MSS. of apparently considerable antiquity, containing portions of the Old Testament Scriptures, of which fac-similes are subjoined. These eight MSS. are written on thick paper, bound in silk, and bear internal marks of foreign, probably Persian origin. The writing appears to have been executed by means of a style, and to be in an antique Hebrew form, with vowel points. The cursory examination which we have been already enabled to bestow on them, leads to the belief that they will be found by western biblical scholars, to be remarkable for their generally exact agreement with the received text of the Hebrew Old Testament. Though in themselves interesting and valuable, they are probably much inferior in interest and value, to the twelve rolls of vellum containing the Law, each 30 feet in length by two or three in breadth, which our messengers examined in the Holiest of Holies. Measures are already in progress for procuring these latter MSS., which would be a worthy addition to some one of our national Institutions, and for bringing down to Shánghai, any Israelites who might be induced to visit that city. The portions of the Old Testament Scriptures already received, are the following:—Exodus, chapters I. to VI.; and XXXVIII. to XL.; Leviticus, XIX. and XX.; Numbers, XIII. to XV.; Deuteronomy, XI. to XVI.; and XXXII.: various portions of the Pentateuch, Psalms, and Hagiographa, which appear to be parts of an ancient Hebrew Liturgy, are contained in two of the MSS. already received.

"The temple or synagogue at K'ái-fung fú is said to have been built about A. D. 1190; but the Jews themselves assert that their race entered China as early as the period of the Han dynasty, which would correspond with some time about the Christian era.

"A friendly feeling was generally evinced by them towards our visitors; which is in no small measure attributable to the Hebrew letter of introduction from Shánghái, of which although the Jews understood not the purport, they readily perceived its identity with their own sacred writings. Without such an introduction, they would probably have been received with suspicion and distrusted as spies. Our visitors learnt that during the year 1849, the whole of the little Jewish community at K'ái-fung fú, were thrown into great alarm, and exposed to danger of persecution, on account of suspected connection with foreigners, by a letter written in Chinese, and dispatched some

time before, by the late Temple H. Layton, Esq., H. B. M. Consul at Amoy, for the purpose of procuring some Hebrew MSS."*—*Intl., pp.* viii—xi.

We should be happy to insert the narrative entire did our space permit, but must content ourselves with giving a brief outline of their journey. They left Shánghái, Nov. 15th, 1850, and proceeding through creeks nearly due west to Kwanshán hien 崑山 arrived next evening, at Súchau fú 蘇州府, the capital of the province,

* Both the objects mentioned above by the Bishop have since been accomplished, as we learn by a communication in the North-China Herald of July 26th, from which we condense the following particulars, showing the manner in which these same travelers succeeded in their mission :—

"The two Chinese travelers, who formerly visited K'ái-fung-fú, returned from there on the 20th of July, having been absent two months Their object in going was to obtain the rolls of the law, and to bring away some of the Jews, in both which they have been successful. Some difficulty was experienced, when they announced their object to the assembled Israelites there, a part being favorable thereto, and the rest averse. A fortnight was spent in deliberations, during which time our travelers gradually won more of them over to their side, representing to them, that owing to their entire ignorance of the Hebrew language and character they could not understand the nature of their religion, much less carry out its duties. That the only way to remedy this was for some of them to go where the Hebrew language was understood, study it for themselves, and then return to teach others ; while a few of their children, who were more apt to learn, could be thoroughly initiated in Hebrew learning, and thus convey the knowledge of the sacred tongue to future generations. The expenses of their journey would be borne, and they need not leave China. At the same time, those who believed in their ancient records in other countries were desirous of obtaining copies of the Law in their possession, to compare with those which they themselves possessed, and thus establish their authenticity and correctness, and were willing to pay a suitable price for what they received. This reasoning gradually prevailed : at first a few of the miscellaneous portions of the Law, similar to those previously procured, were brought, amounting in all to several tens, which will probably make up altogether a considerable part of the Pentateuch ; also a chronicle of three or four Jewish families, with the names written in Chinese and Hebrew, but unfortunately without dates, otherwise it would be a valuable historical document.

"After some delay and debate about the price of the rolls, one was brought to the inn in a very decayed condition. This was objected to, on account of its apparent incompleteness, but the Jews said it was more ancient than the other rolls, and that its decayed state was owing to its having been immersed in the flood which occurred in their city, two or three hundred years ago. At length a meeting of all the professors was held in the Synagogue, amounting to several hundreds, when it was decided that more rolls should be given, and five additional ones, in a good state of preservation were handed over in the presence of all, and the sum agreed for paid. Our travelers having got the much sought-for treasure to their lodgings, wisely determined on an immediate departure ; and ordered two carts to be at their door at day-break the next morning. After they had traveled two or three days' journey, their two Jewish companions began to breathe freely, and told them that they might consider themselves as fishes escaped out of a net, for if they had remained one day longer, some change would have taken place in the minds of their fickle countrymen, and hindrances would have been thrown in their way.

"Each of the six rolls now received contains a complete copy of the five books of Moses (excepting the one first brought, which is defective), some more ancient, and others more fresh in their appearance. They are all beautifully

distant 26 miles from Kwanshán. The fields near the banks here were in many places occupied by turnips, wheat, barley, and cotton, although so late in the year; while northwest of Súchau, along the shores of the Great Lake, it is observed that they were untilled. The travelers passed through that city, leaving a few tracts for the people early in the morning, "by putting at various shop-doors, one or two complete sets of tracts, that when the people awoke and opened their doors, they might find some new and true books, which their forefathers had not known, neither were they handed down to the present period." Starting with a fair wind, they reached Wúsih 無錫, a district town in Chángchau fú, about 26 miles from Súchau, and lying at the head of the Great Lake. Entering the town early in the morning, our travelers also here showed a desire to do good to their countrymen by "placing tracts at their various doors, or putting them in the crevices of the doors, that when the people awoke and opened their doors, they might find some new doctrine which neither the Budhists nor Táuists could supply them with, received from an unknown friend."

The wind becoming adverse soon after leaving Wúsih, the travelers went ashore to visit a famous monastery, called the Hwui-shán sz' 惠山寺, on the "finest hill in Kiángnán," where Kienlung stopped in 1751, and left a stanzas to commemorate his visit, which of course has rendered the place famous, and brought no small income to the monastery. The wind having turned, they went aboard and reached Chángchau fú 常州府, a prefect city, 90 *li* from Wúsih, and 85 miles from Súchau. The department in which it lies is small in extent, but highly cultivated and densely peopled. Not far from the banks of the Canal, K'iú noticed a burying-ground inclosed by a wall, in which those "who had no fields, nor friends and relations, even beggars," were buried free of charge. Many towns were passed on the banks of the Canal between Wúsih and Chángchau, and the

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written, without points or marks for divisions, on white sheepskins, cut and sewed together, about twenty or thirty yards long, and rolled on sticks.

"The two Jews who have come to Shánghái are named Cháu Wan-kwei 趙文魁 and Chán Kin-ching 趙金城. They have no Hebrew name. The one is about forty-five, and the other apparently thirty. They have both received the rite of circumcision, which is still practiced on all male infants, within one month after the birth. The rite is called by them *mila*, which is the indentical Hebrew name given to it by the Jews in other parts of the world. The elder one has rather a Jewish cast of countenance, and says he can just remember people talking about a Rabbi who died before he was born; they both dress like the Chinese, and are undistinguishable from the masses around them. They are now engaged in the study of Hebrew, with which they profess a great desire to be acquainted."

fields were well cultivated. Near the latter city, thirty-one monuments or tablets were counted, erected in honor of virtuous women belonging to the district of Wútsin hien, which forms part of the prefect city. The course from this city to Liiching 呂城, 65 *li*, where they stopped for the night, was northwest, and thence on to Tányáng hien 丹陽縣, 40 *li* farther, it bore more westerly. At this place one of the travelers paid a visit to his relatives, while his companion walked through the crowded streets; the city walls were quite broken down. On the evening of Nov. 21st, they reached Chinkiáng fú, 鎮江府 112 miles from Súchau, famous for the battle with the English of July 21st, 1842; its walls "were firmly built, and beautiful to the sight."

At Chinkiáng fú they were detained in crossing the Yángtsz' kiáng by the crowd of boats collected in the mouth of the Canal. The passage is reckoned to be six miles over to Kwá-chau 瓜州, but the river is only a mile wide, and one of the journalists reports is continually diminishing in size; though we can not suppose its average volume of water is much reduced. Going on from Kwáchau, nearly due north, they reached Yángchau fú 揚州府, a large prefect city, where they stopped at a bridge of boats thrown across to intercept all vessels passing up and down until they had been examined by the officers. While thus detained, they visited a hospital for the maintenance of children :—"Within the first entrance were boys of 13 or 14 years at school. Passing through the second door, there were boys of 8 or 9 years in side apartments, and further in were sick children. On the south side of the street, there was also a free school for preparing boys to graduate, and enter on the higher kinds of trade. We also visited a large parade-ground; all round it were tea shops; after mid-day, it is the scene of great bustle. In this city are many professors of the religion of Mohammed; we observed that at their shops they put up the title of *kiáu-mun*, or religion. The streets are narrow and miry in rainy weather." Most of the dwellings on the banks of the Canal up to Yángchau are made of rice straw, affording a strong contrast to the solidity of the temples and pagodas constantly occurring. The Canal for 70 *li* between Kwáchau and Yángchau fú is wide like a river, and its current towards the south is very rapid

From Yángchau to Sháu-peh chin 邵伯鎮, 45 *li*, the Canal gradually rises above the adjacent banks, until at the latter place its waters are six feet higher, and further north, for 80 *li* beyond Káuyú chau, up to Paoying hien, they are twelve feet above the contiguous plain. This difference of level is probably more owing to the gradual

elevation of the whole Canal by constantly repairing its banks, than to the inclination of the country, though proofs are to be seen of a southerly descent in the course of the rivers. The houses in the villages hereabouts were built of brick and covered with straw thatch. The banks were undergoing repair; on the left side, the workmen heaped up abundance of earth, brought to them in small boats; on the right side, they repaired the broken part of the road with rice straw. Between the town of Káuyú chau 高郵州 and the Canal was a well built dyke, nearly a mile in length, intended as an additional defense against the waters of the Canal. At Páuying, the imminent danger of the town from the breaking of the banks struck them with dread as it does all travelers; along the banks were heaps of grass and stone stored up for mending them, and also grass huts or sheds for accommodating the workmen.

It was now becoming very cold, and a strong north wind detained them at Káuyú on the 24th; this place was walled, paved, and built with brick; and the whole town had a poor appearance, hardly one tiled house to be seen in it. The inhabitants had a bold and daring appearance like the Shántung men, and the "women were rather of the inferior kind, and their speech was scarcely intelligible to those not acquainted with the local dialect." Two inscriptions on a temple attracted the attention of the travelers:—

"On entering lay your hand on your heart, and there will be no need to burn incense and light tapers:
On going abroad, do a few good actions, abandon your former errors, and reform your lives."

From Káuyú to Hwáingán fú 淮安府, is 200 *li*, and the distance between the two great rivers by the Canal is about 115 miles. The Canal enters the Hungtsih lake near Tsingkiáng pú 清江浦, and just beyond issues again by a kind of waste-weir leading into the Yellow River, by which means the whole lake serves as a draining reservoir to relieve the rush of waters from the river in time of inundation. This conduit seems to bear the same name, and was crossed at this season by our travelers in a cart, with all their baggage, to Wángkiá ying 王家營, a military station. The streets of Tsingkiáng pú "are like those in Malayan countries," sandy and miry, partly paved with stones, which are very slippery. Some of the houses near the Hungtsih lake had been overwhelmed, and its waters had risen over the fields; it appeared about two miles wide in this place, full of trees, and many wild geese were seen flying about. The natural banks of the Yellow river here are of sand, and covered with willows; the embankment can be sown with wheat, but in summer it

becomes part of the river; along its sides is a thick plantation of willow trees. A few thatched cottages, heaps of turf, and sheds for workmen, are scattered along the bank. Barrow estimates the river to be three fourths of a mile wide and 5 fathoms deep at this crossing (see *Chi. Rep.*, Vol. XIX. page 407).

The road on the southern bank, as might be inferred from the nature of the soil, is miry and difficult for loaded vehicles; it sometimes runs along the embankment, and occasionally descends to the plain. The district town of Táuynen 桃源 is a wretched place, destitute of walls, and exhibiting only a few small shops, and thatched dwellings. Many of the people live in the water between it and the river, but most of the population seem to have removed to Yángho chin 洋河鎮 a mart 70 *li* westward. At the time our travelers were there, the price of rice was 40 cash per catty, or less than $3 per pecul; farther on in Honán they found it retailing at the very dear rate of 140 cash per pint. On the road, our travelers met a cavalcade of fifteen asses laden with 20,000 taels of silver, guarded by two young men, each carrying a musket and sword, and followed by the owner and his six servants; the commission for carrying the money less than 200 miles was five per cent. Near Sü-chau fú 徐州府, the capital of the northwestern prefecture in Kiángsú, the banks of the Yellow River are strengthened by stone, and rise above the adjacent fields, which produce ground-nuts, millet and wheat. The journal of the elder traveler is full of complaints at the scarcity of rice; he says that the inhabitants of Káutsoh tsih 高作集, a large town lying between Yángho and Sü-chau, have no better diet than millet-broth and wheaten bread; he had been four days without rice on reaching Süchau, and at the next stopping-place, no better fare than barley-broth and wheaten bread was to be had; the people were evidently in his opinion a beggarly set, of a fierce and thievish disposition. "Having absolutely no rice, they subsist upon bread," was his ejaculation, and doubtless the worthy man wondered how they had survived so long on that meagre fare.

Beyond Sü-chau fú, a few hills began to appear in the view, on which sheep were seen grazing; wild fowl were abundant on the sandy islands in the Yellow River. The best houses in the villages were thatched, and most of the dwellings were altogether made of straw, the whole presenting a poor, dilapidated aspect. The last district town in Kiángsú was Tángshán hien 碭山縣 the walls of which were half broken down, and many houses were deserted. Even the marriage processions were poor, for, says K'iú, though "they made a

feast as do the Chinese in other places, their wedding-chairs were of an inferior kind, just like the common chairs in Shinghái, only the cloth covering was new, and it was carried by four people through the village." Yet idolatry was fully supported in this region, and the people seemed, according to him, rather "disposed to build good temples for their gods, than to make themselves comfortable and fine." This he remarks of Liúkiá kau 劉家口 a market-place beyond Yü-ching hien 虞城縣 in Honan, where there were very few two-storied houses; the learned class in this town "wear brass knobs on their caps, and seem fond of praise and respect, for all those who saw them bowed their heads in honor of their rank." The streets were muddy and filthy; water was very scarce, and was brought into the city on wheelbarrows.

Beyond Liúkiá kau, the road followed the river at the distance of two *li*, winding through a desolate looking country; but we think much of this melancholy aspect was owing to the season of the year. At Shwui-chau pá 睢州壩 in Ningling hien, the travelers had a conversation with a Moslem, of which K'iú gives the following report:

"We saw many professors of the religion of Mohammed, with whom we had the opportunity of conversing, by asking them questions about the Jews, and also what they called Him whom they worshiped? They said, *Chú* (Lord). We asked again, 'What is his name?' but they could not tell. They said also, that though they retained the name of a religion, they had lost the substance *(yú ming wú shih)*. We asked them also, whether the professors here always said their prayers and sung praises, by day and night? and whether they washed their hands, face, and feet when eating and praying? They said, 'No; we never say prayers, or wash our hands in eating, except at the newyear, when we are called to the mosque.' In answering these questions, their faces blushed, and my friend said, 'we had better not chat with them any longer, you see their faces are covered with blushes:' so I stopped from chatting with them. The Hwui-hwui (Mahommedans) here keep their beards just even with their upper lips, but they do not file their teeth smooth like the Malays, by rubbing with a small fine stone. On asking them again, how many days in a week they performed their service? they said, 'once in every five days.' I asked them again, 'When is your *li pái*, or sabbath?' They could not tell, but their *sz'-fú*, teacher, they said, knew all these things."—*p.* 22.

His fellow-traveler remarks that these *sz'-fú* are also called *lau yé-hung* 老呀吽, a term perhaps derived from Ouigour or Persian, as it is not Arabic; they pass about from one place to another, receiving alms from the faithful. From Shwuichau pá, their journey was along the embankment 40 *li*, and then down to the "inner embankment" over a thick sandy road for 45 *li*, to Kâusiáu tsih 高小集 in Ifung ting. This place contains two free schools. The dis-

trict town of Lán-í hien 蘭儀縣, a miserable place between it and K'áifung fú, lies close to the embankment; its walls had been overthrown by an inundation, and the embankment now alone protects it from destruction. The next day, Dec. 9th, our travelers reached K'áifung in safety, having traveled from Shánghái about six hundred miles, more than half of it by land. Kiú gives so good an account of his interviews with the Jews, that we quote it entire, leaving out some of the Chinese characters:—

"Dec. 9. *Monday.* About half past three in the morning, we started for Sáu-t'au-tsih, 掃頭集 to take our breakfast; after which we started for 汴梁城 Pien-liáng ching, or K'ái-fung fú; and at four in the evening, arrived at the provincial city. Before we reached the 曹門 Tsáu-mun (east gate), the pagoda of 鐵塔寺 Tieh-táh-sz' was in sight, and the walls looked very beautiful and wide. As soon as we arrived at the city, we stepped out from the cart to look for an inn; after we had found one, and put all our things in order, we immediately sallied forth in quest of the Jewish synagogue. We did not at once inquire of the Chinese, but went into a Mohammedan's shop to take our dinner; while eating, we asked whether they belonged to the religion of Mohammed or the Jews? They said, 'we are Mohammedans.' After that we asked whether the Tiáu-kin kiáu, or Jews, were here? They said, 'Yes.' We asked them again, where they lived, and where was their *sz'* or temple? They said, 'the Jews are very few here, not more than seven families, and their teacher is now no more; some of the sect are very poor, and some, having a little money, have opened shops to support their families.' They told us also, that the temple was situated close by the south-west corner of the 火神廟 Ho-shin miáu. Following their directions, we soon discovered the place, which we found to be in ruins; within the precincts of the temple were a number of small apartments, all inhabited by the descendants of the ancient people, who had spread out a great quantity of cabbages in the open air, just by the side of the temple; the residents there were mostly women, some of whom were widows. On asking them, 'How many people live here? and is the 師傅 *sz'-fú* or teacher, still alive?' They said, 'we, who belong to this religion, are the only people who live here, and our teacher is now no more; our temple is all ruined, and we are nearly starved.' We asked them, 'Are there any who can read the Hebrew character?' They said, 'formerly there were some who could, but now all have been scattered abroad, and there is not one now who can read it.' They said also, 'a teacher of our religion sent us two letters sometime ago; bring your letter to-morrow that we may see if it is the same as his handwriting.' Whereupon we took our leave, and returned to our inn. The Jewish synagogue at K'ái-fung fú resembles a Chinese temple, with ornaments, &c., and many Chinese characters are written there, by the front, and above the doors.

"Dec. 10. *Tuesday.* To-day, about 8 o'clock in the morning, we went to the temple of the Jews, to do our appointed duty. At the first entrance, before the door, there were two stone lions with pedestals, and some characters to point out the name of the temple; the space within the gate was inhabited by the professors of Judaism, who lived in a sort of pavilion, with a mat and straw-roof; on each side of this, there was a small gate, at one of which the people went in and out at leisure, or during the time of service, the other one being choked up with mud. Over the second entrance were written the characters, 敬畏昊天 *King wei háu t'ien, i.e.* Venerate Heaven; this inclosure was also inhabited by the Jewish people. On the right side of it, there was a stone tablet, engraved with ancient and modern Chinese letters; after which was placed the *pái-fáng*, or ornamental gateway, with a round white marble table in front of it; in front of the *pái-fáng* was written *fuh*, happiness, and below it 靈通於穆 *ling t'ung yū muh, i.e.* the mind holding communion with Heaven. On each side of the *pái-fáng* there were various apartments, some of which were broken down; and on the back of it there were written the characters, 欽若昊天 *K'in joh háu t'ien, i.e.* Reverently accord with the expansive Heavens. Below these on the ground, stone flower-pots and tripods were placed. After passing these, we came to the third court, where we saw a marble railing with steps on each side; having entered which, the temple itself appeared with two stone lions in front. Finding that the front door of the temple was shut, we tried to open it but could not, when several of the professors came up, and entered into conversation with us, questioning us about our object; so we told them we came from a distance to bring a letter; they then let us see two letters, one from a rabbi,* and the other from Mr. Layton, Consul at Amoy, requesting them to send some Hebrew tracts; it was written half in Chinese and half in Hebrew. They told us also, that they had been nearly starved since their temple had been neglected; and that their congregation consisted now of only seven *sing*, or clans, *viz.* 趙 *Cháu*, 高 *Káu*, 李 *Li*, 石 *Shih*, 金 *Kin*, 張 *Cháng*, and 艾 *Ngái*. Most of the men were acquainted with letters.

"After conversing some time with them, one of the men opened the door for us, so we took advantage of the opportunity to go in and examine the sacred place; they told us, that several strangers had before tried to enter, but they would not allow them to do so, because many of them were merely pretended professors of their religion; but finding that we had been sent by some of their own people, and had a letter in their own character, they allowed us to see the place. The following notes will give some idea of the interior. Directly behind the front door stands a bench, about six feet from which, there is a long stand for candles, similar to those usually placed before the idols in Chinese temples; immediately in connection with this, there is a table, in the centre of which is placed an earthenware incense-vessel,

* This was probably the letter forwarded to them in 1815, by Dr. Morrison. *See Morrison's Memoirs*, Vol. I. page 456.

having a wooden candlestick at each end. In the centre of the edifice stands something resembling a pulpit; behind it there is another table, having two candlesticks and an earthenware incense-vessel; and after that, the *Wán-sui pái*, or Emperor's tablet, placed on a large table in a shrine, inscribed with the customary formula, 大清皇帝萬歲萬歲萬萬歲 'May the Manchu (or reigning dynasty) retain the imperial sway through myriads and myriads, and ten thousand myriads of years.' Above the Wán-sui pái, is a Hebrew inscription:

שמע ישואל יהוה אלהינו יהוה אחד
ברוך שם כביר מלכיתו לעלם ועד

Hear O Israel! JEHOVAH our God is one JEHOVAH.
Blessed be the name of his glorious kingdom, for ever and ever.

Next to this, is the 大明萬歲 *Tá ming-wán-sui*, or the imperial tablet for the Ming dynasty, having before it a small table, with two candlesticks and an incense vessel; the *Tá-ming wán-sui* is written in Chinese, but scarcely to be seen, on account of the temple itself being so dark. On each side of it there is a tripod, just at the back of the pillars; and behind the Tá-ming wán-sui is a cell, in which are deposited 天經十二筒 the twelve tubes containing the divine writings; before this, there is a door or ornamental frame *(pái-lau)*, at the front of which is written in Hebrew letters:

ביכי* שמו כיהוה אלהי האלאים

Ineffable is his name, for JEHOVAH is the God of gods.

"In front of the sacred cell, a little on each side, there is a high tripod for burning paper that has had writing on it. To the right and left of the principal cell, there are two other cells with Hebrew characters inside, each of which bears the following inscription, surmounted by two gilt circles:—

קמון שמיש

שמע ישראל יהוה
אלהינו יהוה אחד
ברוך שם כבור
מלכותו לעלם ועד

Kamon. Shemesh. †

Hear O Israel! JEHOVAH our God is one JEHOVAH.
Blessed be the name of his glorious kingdom, for ever and ever.

"In front of the left hand cell, there is a table with a stone tablet, engraven in Chinese, 至教堂 *Chi-kiáu t'áng*, the hall of the Excellent Religion;

* This word *Bichi*, which we render *ineffable*, appears to be of Persian origin.
† Shemesh and Kamon are the names of two angels.

before this there is an incense tripod, but no candlesticks; the tablet is, however, broken in two. Before the right hand cell, stands another stone on a table, on which is a Hebrew inscription.

כיעל כל מוצאמי
ויהוה יהוה האדם
כודאי בוי כא נחן אך נץ בשבח מאהי סיוזדו רחמה אלך
תש .....

Who is he that is above all outgoings?
Even JEHOVAH, JEHOVAH the most high.
The sacred incense, which the elders only offer up at the Feast of Weeks, on the second day of the month Sivan,.....*

"While engaged in copying the above, before I had quite finished the sentence, a man of the name of *Kiáu*, who had attained a literary degree, came and drove me unceremoniously out of the temple, telling me to be careful of what I was doing. I civilly inquired his surname, in order to pacify him; but he would not listen to me, and ordered me immediately out of the temple, telling the man to shut the door, and let no man come in any more. After the men had shut the door, he told them, that the two men

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* "We have thought it best to give the inscriptions exactly the same as they have been represented by T'ien-sang, without attempting any correction or alteration; as we have reason to place confidence in the exactitude of his transcription. The occurrence of the second א in the word חאלאיים on the front of the Pái-fang, will present little difficulty to those familiar with the interchange of gutturals in the oriental dialects. The passage before us is more obscure, and we give it to the public as we find it, unwilling that the least relic of antiquity should be lost, which might serve to throw light on the origin and history of this interesting section of the chosen people. In hazarding the above translation, which appears to us to approach the meaning of the text, we invite the correction of those who are more deeply initiated into these matters. We have taken the third line to be chiefly Persian, as we are fully warranted in doing, from the fact that the books in their possession contain many Persian words."—*page* 36.

We have submitted the above to a friend, who, surmising that the copyist made a few errors in the hurry of his transcription, or that the Chinese writer in Káifung was perhaps not very skillful in writing Hebrew letters, suggests a few alterations, to make the first two lines read as follows, and form a phrase, which, he says, is well known among the oriental Jews:—

כי על כל מוצא פי
יהוה יחיה האדם

Who is he that is above all outgoings?
In JEHOVAH, the son of man lives.

The second sentence is difficult of explanation, and some of the words in it are, in his opinion, of Hindu, rather than Persian, origin. By the same advice, we have changed the words לע ולם as given in the fourth line of the quotation after the names of the two angels on the preceding page, to לעלם in order to make the whole correspond to that above it. Otherwise the quotations are as given in the Narrative, so far as we can make them out.—*Ed. Ch Rep.*

who had come thither were not of the same religion as they were; and added, raising his voice, 'They are sent from the English missionaries to examine our establishment, and you must not let them come here any more.' After the man had gone, one of the professors, named 趙金城 Chau Kin-ching, came to our inn, and told us all about what K'iáu had said. Finding ourselves thus shut out from the temple, we requested him to procure for us a copy of all the inscriptions, and also such of the Hebrew books as might be attainable, desiring at the same time to enter into some negotiation for the purchase of the rolls of the Law. He said, 'I can not get the rolls, but can give you some of the small books;' at the same time giving us one which he had with him. In the evening when he came to visit us, we asked him, 'What do you call your religion?' He said, 'formerly we had the name of 天竺教 T'ien-chuh kiáu, or Indian religion; but now the priests have changed it into 挑筋教 T'iáu-kin kiáu, *i. e.* the religion of those who pluck out the sinew; because everything that we eat, whether mutton, beef or fowl, must have the sinews taken out; and because, formerly the Jews at K'ái-fung fú got into a tumult with the Chinese, therefore the priest altered the name of the religion to the one abovementioned.' Some persons are likely to mistake the sound 天竺教 T'ien-chuh kiáu, for 天主教 T'ien-chú kiáu; so when we heard the sounds, we asked him to write down the three characters, whereupon he wrote T'ien-chuh kiáu; then we understood that he meant the religion of India, and not the religion of the Lord of Heaven (or the Roman Catholic religion). The letter which we brought from the Jews at Shanghai was received by this same Chau Kin-ching. We asked him, 'Are there any who can read Hebrew?' He said, 'Not one now among the residents is able to read it, although formerly there were some;' he said also, that our letter very much resembled those which they had received before, and had the same kind of envelope; but their letters had seals, and our's none. The temple, with the Wán-sui pái and all the sacred furniture, face the East, so that the worshipers during service, have to turn their faces towards the West, which is also in the direction of Jerusalem. The priest, when going to perform service, wears a blue head-dress and blue shoes; but the congregation are not allowed to go in with their shoes, nor the women with their head-napkins. Before entering the holy place, they all have to wash their bodies, both men and women; on the two sides of the temple, there are baths and wells in which they wash; and after making themselves clean they enter the holy place.

"The Jews at K'ái-fung fú are not allowed to intermarry with heathens and Mohammedans, neither are they allowed to marry two wives; they are forbidden to eat pork (大菜 *tá tsái*), as also to mix with the Mohammedans, but they are required to be strict in the observance of their religion, and to keep the Sabbath holy. Some of the materials of the houses around the synagogue, such as bricks, tiles, wood, &c., have been sold by the professors to supply the wants of their families. We heard that the Emperor had refused to rebuild the temple, until all was rotten and come to nought; so that the

temple must remain in its present state, until His Majesty issues a command to repair or rebuild it; for this the professors were waiting with earnest expectation, that the time of rebuilding might not be delayed, else they would be starved. They told us, that some of them daily lifted up their hearts and prayed to Heaven, because since the temple was neglected, many had gone astray; but now having heard that two men from a distance were come, bringing a letter, they were willing to receive it, and wished to follow the old religion of their own priest *(láu sz'-fú)*, and thus be reconciled with Heaven; their speech and conduct, as it seemed to us, were very sincere. We heard also, that whenever any one was known to belong to the Jewish religion, they were soon despised and became poor; none of the Chinese would make friends with them, and they were treated as outcasts by the common people. Many of those who professed the same religion, did so in secret, and not openly lest they should also be despised. This was the case with the Mohammedans at K'ai-fung fú, who never knew what day of the week it was; when asked, they could only answer, 'Five days make one week, and that is all.' The temple of the Jews was called by the professors *Yih-sz'-loh-nieh*, meaning literally, 'the joyful inheritance conferred by the Great One?' but these four characters were not written over the door of the temple (perhaps they are inscribed somewhere else); some people said, they were given by the Emperor, and therefore they kept them in secret, and gave out the name of the temple as 清眞寺 *Ts'ing-chin sz'* (True and Pure temple), which was also the name by which the Mohammedans at K'ai-fung fú called their temple. The Mohammedans in this city had on their sign-boards Hwui-hwui; and written on a pointed kind of wine-pot, they had the two Chinese characters *tsing* (pure), and *chin* (true); as we frequently saw among the streets and shops, when we passed by the Treasurer's office.

"Dec. 11. *Wednesday.* The day was very dull in the morning, and in the afternoon it rained; the streets of Pienliáng were so muddy and miry, even in fine weather, that new shoes could not be used; all the streets were designed for carts, and sedans were scarcely to be seen therein; if the rich people wished to go about, they always rode on carts or mules, and asses could scarcely be seen throughout the city.

"Dec. 13. *Friday.* Yesternight we had great fear and trouble, on account of the Jews who came to our inn to visit us. In the inn we had many of the Canton men who sold opium, and some Sz'chuen men belonging to one of the magistrates' offices, who overheard that we were talking with the Jews about our and their religion. As soon as the Jews had gone, we went to bed, and about 11 o'clock at night, we heard them talking loudly about our business. There were in one room three people, one of whom said, 'I will accuse them to the district magistrate, saying, that these two men are come from Shanghái, and are friends of the foreigners; that they talked last night with the Jewish people, about T'ien, Shángti and T'ien-chu. Their religion is not the same as our's (the Mohammedan), but they come hither

as spies and breakers of the law; we will certainly bring them to the magistrate, and get them beaten and put in jail; by doing which, they will be obliged to give out some money.' So they wrote down the accusation paper, 此人來此招搖撞騙 'these people are come hither to excite and deceive,' &c.

"That whole night we could not sleep for pondering upon this matter. I told my friend, we had better remove to-morrow to another inn, for if we do not remove from hence, we shall fall into their snare; so we continued that whole night, with our hearts quaking with fear and consternation, not knowing what evil would come upon us. Early in the morning, before anybody about the inn was up, we packed up all our goods, and waking the inn-keeper, told him that we were going to remove to another place; for last night we could not sleep at all for hearing those three men consulting together to accuse us to the magistrate, saying, 'that we came hither as spies and breakers of the law;' but indeed we came not without proof, as others did; this was our proof (showing him at the same time our book): 'You may read this, and see whether we are without proof or not; and let those three men see also; let them have the witness in themselves, that we came here not as spies, as did the Canton men, who were indeed breakers of the law.' After talking thus with the keeper of the inn, we went out to look for an inn for ourselves; and the same day we removed. We found almost every inn had Canton men, traders in opium, but we did not make friends with them; they always stared at us, on our going out and coming in, as if we were going to catch them or rob them."—*pp.* 23-32.

From the account of Tsiáng, we also learn that the temple faces to the east; the front gate is ten feet high and seven wide, with a small door each side, all of them placed in a wall roofed with green tiles. The next gateway is of larger dimensions, and its wall roofed with yellow tiles; the tablet inserted in its front was put up in 1670 by a man of the rank of district magistrate, who, we infer, belonged to the Jewish community. The *pái-fáng* is fifteen feet high, roofed with green tiles; the pillars are of wood, resting on stone bases. It was erected in 1797. The apartments on the sides of the *pái-fáng* are two brick pavilions about fifteen feet high, but in a dilapidated and ruinous condition.

The synagogue itself stands in a third inclosure, upon a low terrace measuring fifty feet by forty, but the marble balustrade which once surrounded it is in ruins. Near the two stone lions in front are four stone vases, and a hexagonal iron one—the latter made in 1572. The interior consists of three apartments before, and three behind, thrown into one large hall. The roof is covered with green tiles, and divided, distinctly, showing the four corners of the two ranges of apartments. The front series of apartments is provided

on three sides with long varnished windows, having stone railings underneath; the back series is surrounded with walls on three sides: the two together constitute a hall eighty feet deep and fifty feet wide, and the building is known as the *Yih-tsz'-loh-nieh tien* 一賜樂業殿 or Synagogue of the Israelites.* In front of the first series of apartments is a tablet erected in 1688, bearing the legend *Tsing-chin kiáu chú* 清眞敎主 To the Lord of the pure and true religion. Over the centre of the second series is a second, put up in 1657, which reads *Kiáu fáh tien chin* 敎法天眞, This religion accords with heavenly truth.† On the right of this is another put up in the same year, which reads *King tien chuh kwoh* 敬天祝國 Venerate heaven and pray for the country; on its left, is a third put up in 1662, *Fung tien siuen hwá* 奉天宣化, In obedience to Heaven, proclaim a reform. On each side of the synagogue there is a row of buildings, and close by the terrace another range of side apartments; on the north of the last is a ruined fane dedicated to the forefathers of the seven clans already mentioned; some of its materials have been disposed of, as have also some of the stones in the pavement in the Synagogue. There are moreover two separate halls, one on each side of the synagogue, designed apparently as reception-rooms. One is called the *Ming-king Tang* 明鏡堂 or Hall of the Bright Mirror. In it is suspended the following couplet:—

"The divine writings consist of fifty-three sections; these we recite by mouth, and meditate on, praying that the imperial domain may be firmly established:

"The sacred letters are twenty-seven, which are taught and shown in our households, hoping that the interests of the country may vigorously prosper."‡

In the great hall of the Synagogue, the pulpit or 'Moses' seat,' is

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* The literal meaning of these characters are given on page 450, but we think there can be little doubt that they are to be taken phonetically for Israelitish, wherever they occur.—*Ed. Ch. Re.*

† We propose this rendering instead of that given in the Narrative, "This religion is in accordance with Heaven, the true (or the true God)." The word *fáh* seems to convey the idea that heavenly or Divine truth is made the *law* of this religion.—*Ed. C. R.*

‡ "The Pentatench is divided in our common Hebrew Bibles into fifty-four sections; but on inquiring of some Jews who came from Persia, it appears that according to their reckoning there are fifty-three, the Masoretic fifty-second and fifty-third sections being combined in one, which is read during the week of the Feast of Tabernacles.

"The Hebrew letters are generally said to be twenty-two in number, reckoning *Sin* and *Shin* as one. The Jews of Persia, however, by rating the final *Kaph*, *Mem*, *Nun*, *Pe*, and *Tsadi*, as separate letters, make twenty-seven of them. Our travelers not being aware of this, and having with them a Hebrew alphabet as their guide, contended with the Jews at K'ái-fung fú that they were mistaken; the Jews, however, held to their opinion, and neither of the parties were able to convince the other."

raised about a foot on a wooden floor, and on high days, when the Rabbi or Mullah (*Mwán-láh* 滿喇) takes his seat, a large red satin umbrella is held over him, still preserved in the synagogue. Besides the Rabbi, are two officers, called the Sinew-extractor and the Propagator of Doctrines. On the 24th of the 8th month, the community holds a festival, called by them *Chuen-king tsieh* 轉經節 or Festival for perambulating round the sacred writings. In worship they bow towards the West, and use the word *Tien* (Heaven), when calling on God. The Sabbath is observed on the Saturday of Europeans.

The most interesting inscriptions obtained by the deputation are copied from two tablets in the small ruinous pavilions each side of the *pái-fáng*, the originals of which are inserted in the Narrative. We have room for only their translations, and we think the attentive reader will, on comparing them with that given of the Nestorian monument (Vol. XIV. p. 202), regret to see such a falling away from the truth. Their writers were evidently thoroughly imbued with the notions of the Rationalists, and in their use of the word *táu* 道, here translated Eternal Reason, seem to have had little higher or juster ideas than Láutsz' himself; a few of the sublime facts of the Revelation given through Moses are indeed contained in these documents, but in such an obscure manner, and so mixed up with the worship of ancestors, that we should hardly know what the writers meant, if we had not the sacred canon itself. It is more melancholy than surprising that such should be the case, surrounded as this remnant of Israel has been by pagans and Moslems for centuries. We hope, however, that the promise, "at eventide it shall be light," will erelong be fulfilled in their case, and the whole of the Jews of Honán be brought to the knowledge of God. In quoting these papers, we may observe that we think these translations give rather a higher idea of the knowledge of the true God on the part of the writers than the original justifies; there is for instance, no epithet *sacred* applied to the word *king* 經 or writings, and although the Chinese know no higher writings than their *king* or classics, yet when compared with Holy Scripture, *we* would not entitle them *sacred;* and there is no evidence that the writers of these inscriptions considered their own Mosaic *king* to be inspired, or of any higher authority than the Chinese *king*. We think the term *canon* would have been preferable to *sacred writings;* and the word *doctrine* or *wisdom*, used in a high, but not altogether a personal, sense, would have expressed the meaning of *táu* in some places better than the phrase *Eternal Reason;* in one instance, it is rendered *Providence*.

THE RECORD OF THE TEMPLE ERECTED IN HONOR OF ETERNAL REASON AND THE SACRED WRITINGS.

It has been said, that the sacred writings are for the purpose of embodying Eternal Reason, and that Eternal Reason is for the purpose of communicating the sacred writings. What is Eternal Reason? The principle which is in daily use and constant practice; and which has been generally followed out by men of ancient and modern times. It is present in everything, and the same in all seasons; in fact, there is no place in which Eternal Reason does not reside. But Eternal Reason without the sacred writings can not be preserved; and the sacred writings without Eternal Reason can not be carried out into action; for men get into confusion, and do not know whither they are going, until they are carried away by foolish schemes and strange devices; hence the doctrines of the Sages have been handed in the six classics, in order to convey the knowledge to future generations, and to extend its benefits to the most distant period.

With respect to the Israelitish religion, we find on inquiry, that its first ancestor Adam came originally from India, and that during the Chau state the sacred writings were in existence. The sacred writings embodying Eternal Reason, consist of fifty-three sections. The principles therein contained are very abstruse, and the Eternal Reason therein revealed is very mysterious, being treated with the same veneration as Heaven. The founder of this religion is Abraham, who is considered the first teacher of it. Then came Moses, who established the law, and handed down the sacred writings. After his time, during the Hán dynasty (from B.C. 200 to A.D. 226), this religion entered China. In A.D. 1164, a synagogue was built at Pien. In A.D. 1296, the old temple was rebuilt, as a place in which the sacred writings might be deposited with veneration.

Those who practice this religion are to be found in other places besides Pien but wherever they are met with, throughout the whole world, they all without exception honor the sacred writings, and venerate Eternal Reason. The characters in which the sacred writings are penned, differ indeed from those employed in the books of the learned in China, but if we trace their principles up to their origin, we shall find that they are originally none other than the Eternal Reason, which is commonly followed by mankind. Hence it is, that when Eternal Reason is followed by rulers and subjects, rulers will be respectful, and subjects faithful; when Eternal Reason is followed by parents and children, parents will be kind, and children filial; when Eternal Reason is followed by elder and younger brothers, the former will be friendly, and the latter reverential; when Eternal Reason is followed by husbands and wives, husbands will be harmonious, and wives obedient; when Eternal Reason is followed by friends and companions, then they will severally become faithful and sincere. In Eternal Reason, there is nothing greater than benevolence and rectitude, and in following it out, men naturally display the feeling of compassion and a sense of shame; in Eternal Reason, there is nothing greater than propriety and wisdom, and in following it out, men naturally exhibit the feeling of respect and a sense of rectitude. When Eternal Reason is followed in fasting and abstinence, men necessarily feel reverential and awe-struck; when Eternal Reason is followed out in sacrificing to ancestors, men necessarily feel filial and sincere; when Eternal Reason is followed in Divine worship, men bless and praise high Heaven, the Producer and Nourisher of the myriad of things, while in their demeanor and carriage, they consider sincerity and respect as the one thing needful. With respect to widows and orphans, the poor and the destitute, together with the sick and maimed, the deaf and dumb, these must all be relieved and assisted, that they may not utterly fail. When poor men wish to marry and have not the means, or when such wish to inter relative, and are not able to accomplish it, the necessary expenses for such must be duly provided. Only let those who are mourning for their friends carfully avoid rich viands and intoxicating liquors, and those who are conducting funeral

ceremonies not be emulous of external pomp. Let them in the first place avoid complying with superstitious customs; and in the second place, not make molten or graven images, but in everything follow the ceremonies that have been introduced from India. Let there be no false weights and measures employed in trade, with the view of defrauding others.

Looking around us on the professors of this religion, we find that there are some who strive for literary honors, aiming to exalt their parents and distinguish themselves; there are some who engage in government employ, both at Court and in the provinces, seeking to serve their prince and benefit the people; while some defend the country and resist the enemy, thus displaying their patriotism by their faithful conduct; there are others again, who in private stations cultivate personal virtue, and diffuse their influence over a whole region; others there are who plough the waste lands, sustaining their share of the public burdens; and others who attend to mechanical arts, doing their part towards supporting the state; or who follow mercantile pursuits, and thus gather in profit from every quarter: but all of them should venerate the command of Heaven, obey the royal laws, attend to the five constant virtues, observe the duties of the human relations, reverently follow the customs of their ancestors, be filial towards their parents, respectful to their superiors, harmonious among their neighbors, and friendly with their associates, teaching their children and descendants, thus laying up a store of good works, while they repress trifling animosities, in order to complete great affairs; the main idea of all the prohibitions and commands consists in attending to those things. This in fact is the great object set forth in the sacred writings, and the daily and constant duties inculcated by Eternal Reason. Thus the command of Heaven influencing virtuous nature, is by this means carried out to perfection; the religion which inculcates obedience to Eternal Reason is by this means entered upon; and the virtues of benevolence, rectitude, propriety, and wisdom are by this means maintained. Those, however, who attempt to represent Him by images, or to depict Him in pictures, do but vainly occupy themselves with empty ceremonies, alarming and stupifying men's eyes and ears, indulging in the speculations of false religionists, and showing themselves unworthy of imitation. But those who honor and obey the sacred writings, know the origin of all things; and that Eternal Reason and the sacred writings mutually sustain each other in stating from whence men sprang. From the beginning of the world our first father Adam handed the doctrine down to Abraham; Abraham handed it down to Isaac; Isaac handed it down to Jacob; Jacob handed it down to the twelve patriarchs; and the twelve patriarchs handed it down to Moses; Moses handed it down to Aaron; Aaron handed it down to Joshua; and Joshua handed it down to Ezra; by whom the doctrines of the holy religion were first sent abroad, and the letters of the Jewish nation first made plain. All those who profess this religion aim at the practice of goodness, and avoid the commission of vice, morning and evening performing their devotions, and with a sincere mind cultivating personal virtues. They practice fasting and abstinence on the prescribed days, and bring eating and drinking under proper regulations. They make the sacred writings their study and their rule, obeying and believing them in every particular; then may they expect that the blessing of Heaven will abundantly, and the favor of Providence be unfailingly conferred; every individual obtaining the credit of virtuous conduct, and every family experiencing the happines of Divine protection. In this way perhaps our professors will not fail of carrying out the religion handed down by their ancestors, nor will they neglect the ceremonies which they are bound to observe.

We have engraved this on a tablet, placed in the synagogue, to be handed down to distant ages, that future generations may carefully consider it.

This tablet was erected by the families Yen, Lí, Káu, Cháu, Kin, Í, and Cháng, at the rebuilding of the synagogue, in the first month of autumn, in the 7th year of Ching-tih of the Ming dynasty (A. D. 1511).

A TABLET RECORDING THE REBUILDING OF THE TEMPLE OF TRUTH AND PURITY.

Abraham, the patriarch who founded the Israelitish religion, was the nineteenth descendant from Pwán-kú, or Adam. From the beginning of the world, the patriarchs have handed down the precept, that we must not make images and similitudes, and that we must not worship superior and inferior spirits; for neither can images and similitudes protect, nor superior and inferior spirits afford us aid. The patriarch thinking upon Heaven, the pure and ethereal Being who dwells on high, the most honorable and without compare, that Divine Providence, who, without speaking, causes the four seasons to revolve and the myriad of things to grow; and looking at the budding of spring, the growth of summer, the ingathering of harvest, and the storing of winter—at the objects that fly, dive, move and vegetate, whether they flourish or decay, bloom or droop, all so easy and natural in their productions and transformations, in their assumptions of form and color, was suddenly roused to reflection, and understood this deep mystery; he then sincerely sought after the correct instruction, and adoringly praised the true Heaven; with his whole heart he served, and with undivided attention reverenced Him; by this means he set up the foundation of religion, and caused it to be handed down to the present day. This happened according to our inquiry, in the 146th year of the Chau* state. From him the doctrines were handed down to the great teacher and legislator Moses, who according to our computation lived about the 613th year of the same state. This man was intelligent from his birth, pure and disinterested, endowed with benevolence and righteousness, virtue and wisdom all complete; he sought and obtained the sacred writings on the top of Sinai's hill, where he fasted forty days and nights, repressing his carnal desires, refraining even from sleep, and spending his time in sincere devotion. His piety moved the heart of Heaven, and the sacred writings, amounting to fifty-three sections, were thus obtained. Their contents are deep and mysterious, their promises calculated to influence men's good feelings, and their threatenings to repress their corrupt imaginations. The doctrines were again handed down to the time of the reformer of religion and wise instructor Ezra, whose descent was reckoned from the founder of our religion, and whose teaching contained the right clue to his instructions, *viz* the duty of honoring Heaven by appropriate worship; so that he could be considered capable of unfolding the mysteries of the religion of our forefathers.

But religion must consist in the purity and truth of Divine worship. Purity refers to the pure One, who is without mixture; truth to the correct One, who is without corruption; worship consists in reverence, and in bowing down to the ground. Men in their daily avocations must not for a single moment forget Heaven, but at the hours of four in the morning, mid-day, and six in the evening, should thrice perform their adorations, which is the true principle of the religion of Heaven. The form observed by the virtuous men of antiquity was, first to bathe and wash their heads, taking care at the same time to purify their hearts and correct their senses, after which they reverently approached before Eternal Reason and the sacred writings. Eternal Reason is without form or figure, like the Eternal Reason of Heaven, exalted on high.

We will here endeavor to set forth the general course of Divine worship in order. First, the worshiper bending his body, does reverence to Eternal Reason, by which means he recognizes Eternal Reason as present in such bending

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* We can not refer this to the Chau dynasty, which commenced B. C. 1113, the 146th year of which would synchronize with the time of Rehoboam; and no Israelite could be so ignorant of the antiquity of his race, as to suppose that Abraham flourished only eleven hundred years before Christ: we are necessitated therefore to refer the Chau spoken of in the text, to the state founded by Hau-tsih, who flourished in the days of Shun, B. C. 2251; between which date and that of B. C. 1817, when the Chau state was consolidated, we must look for the period from which the 146 years referring to Abraham, and the 613 years referring to Moses, is to be reckoned.

of the body; then standing upright in the midst, without declining, he does obeisance to Eternal Reason, by which means he recognizes Eternal Reason as standing in the midst; in stillness, maintaining his spirit and silently praising, he venerates Eternal Reason, showing that he incessantly remembers Heaven; in motion, examining himself and lifting up his voice, he honors Eternal Reason, showing that he unfailingly remembers Heaven. This is the way in which our religion teaches us to look towards invisible space and perform our adorations. Retiring three paces, the worshiper gets suddenly to the rear, to show his reverence for the Eternal Reason who is behind him; advancing five steps he looks on before, to show his reverence for the Eternal Reason, who is in front of his person; he bows towards the left, reverencing Eternal Reason, whereby he admires the Eternal Reason, who is on his left; he bows towards the right, reverencing Eternal Reason, whereby he adores the Eternal Reason who is on his right; looking up, he reverences Eternal Reason, to show that he considers Eternal Reason as above him; looking down, he reverences Eternal Reason, to show that he considers Eternal Reason as close to him; at the close, he worships Eternal Reason, manifesting reverence in this act of adoration.

But to venerate Heaven and to neglect ancestors, is to fail in the services which are their due In the spring and autumn, therefore, men sacrifice to their ancestors, to show that they serve the dead as they do the living, and pay the same respect to the departed that they do to those who survive. They offer sheep and oxen, and present the fruits of the season, to show that they do not neglect the honor due to ancestors, when they are gone from us. During the course of every month, we fast and abstain four times, which constitutes the door by which religion is entered, and the basis on which goodness is accumulated. It it called an entrance, because we practice one act of goodness to-day, and another to-morrow; thus having commenced the merit of abstinence, we add to our store, avoiding the practice of every vice, and reverently performing every virtue. Every seventh day, we observe a holy rest, which when terminated begins anews; as it is said in the Book of Changes, 'The good man in the practice of virtue, apprehends lest the time should prove too short.' At each of the four seasons, we lay ourselves under a seven days' restraint, in remembrance of the trials endured by our ancestors; by which means, we venerate our predecessors and reward our progenitors; we also abstain entirely from food during a whole day, when we reverently pray to Heaven, repent of our former faults, and practice anew the duties of each day. The Book of Changes also says, 'When the wind and thunder prevail, the good man thinks of what virtues he shall practice, and if he has any errors, he reforms them.'

Thus our religious system has been handed down, and communicated from one to another. It came originally from India. Those who introduced it in obedience to the Divine commands were seventy clans, *viz.*, those of Yen, Lí, Ngái, Kau, Muh, Chán, Kin, Chau, Chang, Shih, Hwáng, Nich, Tso, Pih, &c. These brought as tribute some western cloth The Emperor of the Sung dynasty (probably the Northern Sung which flourished A D. 519), said, "Since they have come to our Central Land, and reverently observe the customs of their ancestors, let them hand down their doctrines at Pien-liáng." in the year A.D 1166, Lieh Ching and Wú Sz'-ta superintended this religion, and Yen Tú-lah built the synagogue. In the year A.D. 1280, Wú Sz'-tah rebuilt the ancient temple of Truth and Purity, which was situated in the Tu-shí-tsz' street, on the south-east side; on each side the area of the temple extended 350 feet.

When the first Emperor of the Ming dynasty (A.D. 1390) established his throne, and pacified the people of the empire, all those who came under the civilizing influence of our country were presented with ground, on which they might dwell quietly, and profess their religion without molestation, in order to manifest a feeling of sympathizing benevolence, which views all alike. But as this temple required some one to look after its concerns, there were appointed for that purpose Lí Ching, Lí Shih, Yen Ping-tú, Ngái King, Chau, Ngán, Lí Káng, &c., who were themselves upright and intelligent men, and able to admonish others, having attained the title of *Mullah*. So that up to this time, the sacred vestments, ceremonies and music, are all maintained according to

the prescribed pattern, and every word and action is conformed to the ancien, rule; every man therefore keeps the laws, and knows how to reverence Heaven and respect the patriarchs, being faithful to the prince and filial to parents, all in consequence of the efforts of these teachers.

Yen Ching, who was skilled in medicine, in the year A. D. 1417, received the imperial commands communicated through Chau-fú Ting-wáng, to present incense in the temple of Truth and Purity, which was then repaired; about the same time also, there was received the imperial tablet of the Ming dynasty to be erected in the temple. In the year A. D. 1422, the above-named officer reported, that he had executed some trust reposed in him; whereupon the Emperor changed his surname to Chau, and conferred upon him an embroidered garment, and a title of dignity, elevating him to be a magistrate in Cheh-kiáng province. In the year A. D. 1446, Lí Yung, and some others rebuilt the three rooms in front of the synagogue. It appears that in the year A. D. 1452, the Yellow River had inundated the synagogue, but the foundations were still preserved; whereupon Ngái King and others petitioned to be allowed to restore it to its original form, and through the chief magistrate of the prefecture, received an order from the Treasurer of Honán province, granting that it might be done in conformity with the old form of the temple of Truth and Purity that had existed in the time of Chí-yuen (A. D. 1290); whereupon Lí Yung provided the funds, and the whole was made quite new.

During the reign of Ching-hwa (A. D. 1470), Káu Kien provided the funds for repairing the three rooms at the back of the synagogue. He also deposited therein three volumes of the sacred writings. Such is the history of the front and back rooms of the synagogue. During the reign of T'ien-shun (A. D. 1450), Shih Pin, Káu Kien and Chang Hiuen, had brought from the professors of this religion at Ningpo, one volume of the sacred writings; while Chán Ying-ching, of Ningpo, sent another volume of the Divine word, which was presented to the synagogue at Pien-liáng. His younger brother Ying also provided funds, and in the 2d year of Hung-chí (A. D. 1489) strengthened the foundations of the synagogue. Ying with myself Chung, intrusted to Cháu Tsun the setting up of the present tablet; Yen Tú-láh had already fixed the foundation of the building, and commenced the work, towards the completion of which all the families contributed; and thus provided the sacred implements and furniture connected with the cells for depositing the sacred writings, causing the whole synagogne to be painted and ornamented, and put in a state of complete repair.

For I conceive that the three religions of China have each their respective temples, and severally honor the founders of their faith; among the literati, there is the temple of Tá-ching (Great Perfection), delicated to Confucius; among the Budhists, there is the temple of Shing-yung (the Sacred Countenance), dedicated to Nímau (Budha); and among the Táuists, there is the temple of Yuh-hwang. So also in the True and Pure religion there is the temple of Israel, erected to the honor of Hwang-t'ien (the Great Heaven). Although our religion agrees in many respects with the religion of the literati, from which it differs in a slight degree, yet the main design of it is nothing more than reverence for Heaven, and veneration for ancestors, fidelity to the prince, and obedience to parents, just that which is inculcated in the five human relations, the five constant virtues, with the three principal connections of life. It is to be observed, however, that people merely know that in the temple of Truth and Purity ceremonies are performed, where we reverence Heaven, and worship towards no visible object; but they do not know that the great origin of Eternal Reason comes from Heaven, and that what has been handed down from of old to the present day, must not be falsified.

Although our religion enjoins worship thus earnestly, we do not render it merely with the view of securing happiness to ourselves, but seeing that we have received the favors of the prince, and enjoyed the emoluments conferred by him, we carry to the utmost our sincerity in worship with the view of manifesting fidelity to our prince, and gratitude to our country. Thus we pray that the Emperor's rule may be extended to myriads of years, and that the imperial dynasty may be firmly established; as long as heaven and earth endure, may

there be favorable winds and seasonable showers, with the mutual enjoyment of tranquillity. We have engraven these our ideas on the imperishable marble, that they may be handed down to the latest generation.

Composed by a promoted literary graduate of the prefecture of K'ái-fung fú, named Kin Chung; inscribed by a literary graduate of purchased rank belonging the district Tsiáng-fú, named Tsau Tso; and engraven by a literary graduate of purchased rank, belonging to the prefecture of K'ái-fung fú, named Fú Jú. Erected on a fortunate day, in the middle of summer, in the 2d year of Hung-chí (A. D. 1489), by a disciple of the religion of Truth and Purity.

These long inscrptions, so interesting to us, seem to have been, judging from the position in which they were found, latterly of no influence for good or evil, for we suppose no pagan Chinese or Moslem had seen them for many years. Besides them, several other parallelistic inscriptions were copied, written on tablets and hung from the pillars as is usual in Chinese temples. Among them we select the following, given in the Narrative:—

識得天地君親師不遠道德正路
修在仁義禮智信便是賢聖源頭

"If you acknowledge heaven, earth, prince, parent and teacher, you will not be far from the correct road to reason and virtue.

"If you cultivate the duties of benevolence, righteousness, propriety, wisdom, and truth, you have just hit upon the first principles of sages and philosophers."

敬起恭起不敢天化造瞻仰
心潔體潔宜自主生長拜府

"When looking up you contemplate the all-creating Heaven, dare you withhold your reverence and awe?

"When looking down, you worship the ever-living Lord, you ought to maintain purity of body and mind."

本之人生地天生生求靈鍾竺西來以化嬤媧女自
全之道學釋學儒學得教衍華中後而宗開羅阿由

"From the time of Nü-wá (Eve?) when the beauteous creation sprang into being, up to the present time, western India has had men of natural talent, who have inquired into the great original that produced heaven, earth and men.

"From the time of A-lo (Abraham), when our religion was first established and ever afterwards, China has diffused instruction, and obtained the knowledge of the whole system propagated by Confucius, Budha, and Láutsz'.

外之無有在更道虛淪不無象滯不有
先之義禮存常心祖法惟義天尊自禮

"His presence is not impeded by visible form, his absence does not imply an empty void; for Eternal Reason is unbounded by the limits of existence or non-existence.

"Worship consist in honoring Heaven, and righteousness in imitating ancestors; but the human mind must have been in being, before either worship or righteousness could have been practiced."

對太空以燕擀檀都忘名象
迦西土而抗嗜慾守獨清眞

"Before the wide empyreal, we burn the fragrant incense, without the slightest reference to name or form.

"Tracing our religion up to the western world, we resist our evil desires, and alone maintain truth and purity."

帝命曰明旦銀燭煌煌仰若照臨有赫
純嗣維馨清紫檀鼻嗅蕭將芳烈之寅修

"Ti's decrees may be called clear and bright, and so while the silver candlesticks give forth their splendor, we look up as if we saw the glory of his august presence.*

"The Divine blessing is fragrant and pure, and so while the red sandal-wood sends up its fumes, we adore as if we felt the adorning of his excellent majesty."

祖獨承天敬天因而念祖
生存以所殺戒殺止能生

"Our first ancestor received his religion from Heaven, and honored heaven alone, which feeling we carry out to the venerating of our forefathers.

"The living one prohibited killing and forbade murder, to show his regard to human life."

The main purposes of the mission being now accomplished so far as seemed possible, the deputation prepared to return to Sháng-hái. The elder traveler seems to have gone through the city of Káifung fú, and informs us in his journal that it still maintains a respectable rank, and still appeared to him not unworthy to be the capital city of the Sung dynasty. "At the East gate, there are three entrances; at the innermost the wall is thirty Chinese feet high, and the whole barrier more than two hundred feet deep; the gateway is twenty feet wide, the first and second gateways are thirty feet long and about ten feet wide; over the third gateway are two towers of great height and size." He estimates that two thirds of the tradesmen, tavern-keepers, and educated classes and attendants at the government offices in the city, are Mohammedans. There is also a watch-tower in the city 200 feet high, with a long gateway underneath; and a pagoda 100 cubits high, of twelve stories. Between the city and the river, the country is barren and sandy, and only a few dwellings relieve the dullness of the plain. Nor can we wonder at this, or that the inhabitants are willing to forego the advantages of a residence near to the banks in order to escape the greater evils of the terrible freshes which occasionally submerge the whole country.

* There is a note in the Narrative appended to this sentence, which we omit. *Ed. Chi. Rep.*

Our travelers obtained a passage in a freight-boat, in which they safely reached T'singkiáng pú in ten days, having had one or two alarms from ladrones on the way down the river.* The younger traveler gives a short paragraph respecting its general appearance, with which we close our extracts:—

"The banks of the Yellow River were heaped up with mud, about 16 feet in depth and 12 feet in breadth; on the banks they put heaps of fine sand, and on the other side, between the river and the [Hungtsih ?] lake, they planted willows; those heaps of sand looked from afar like city walls, of a yellow color; on the lower banks they planted various kinds of trees; by the lake side there were many straw houses, and some of them were in the centre of the lake, and some overwhelmed. All along the way that we traveled, from Wangkiá-ying to Honan, we saw people planting cabbages and ground-nuts. The women of the northern country (from Kau-kiá-wan to the district city of T'áng-shán) as far as our observation went, never dressed themselves properly, nor made themselves look clean and fresh, like the women of the Kiángnan provinces; their hair was always uncombed, and instead of dressing it, they covered their heads with a piece of a black napkin, while some of the disheveled hairs were just pushed in, in order to conceal their slovenliness; their dress was not very long, coming down only to about four inches below the knees, without a petticoat, such as is worn by the women of other parts."—*page* 32.

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* The following account of a recent inundation of the Yángtsz' in the province next to Honán, the damages of which were felt in its southern departments, does much to explain the fact of the banks of that stream and the Yellow River, being so thinly settled. What is here said of the Yángtsz' is fully applicable to that also; the account is from the pen of Padre Marzetti, who saw what he describes:—

"It was commonly stated throughout the vast government of Hú-kwáng, that such an inundation as that of 1849 had not been seen by any one now alive; neither does history make mention of the like. One occurred in 1848, towards the north (Húpeh), but it was less severe, and did not prevent the carrying of the grain harvest. This year the floods have risen, in the south of the province, to a height of seven palms above what was ever known, traditionally, in times past. In the cities of Han-yang fú and Han-k'au which stand on high ground, the waters rose to the level of the upper stories of the official residences occupying the most elevated sites. In Húpeh alone, the tract of country overflowed extended some 80 miles from north to south, and upwards of 230 from east to west. The capital of Húpeh, Wú-chàng fú, and the cities Han-yang fú and Han-k'au, with some towns in the same region, were inundated by the two great rivers isolating their position, which mingled together so as to form a huge lake. The loss sustained was incalculable. Not only were the grain and cotton crops destroyed, with everything else produced by the very fertile plains of this province, but the smaller towns *(borghi)* were completely overwhelmed, and the houses of the inhabitants swept away. I myself fell in with several families, the heads of which had taken their degrees *(famiglie laureate)*, and some persons of the noblest blood, who were begging their bread. The damage done in Hán-yang fú and Han-k'au, both of which take high rank amongst the cities of the Empire, as much by reason of their magnitude as the importance of their trade, was estimated at 11,000,000 taels (between 3 and 4 millions sterling). Wú-chàng fú fared no better. Its garrison, some 20,000 men, were driven to the hills, and the Court of the Governor-general was destroyed by *fire*. Coffins disinterred were seen dancing on the waves; and many who escaped the flood perished of famine. In the above country, about 10,000 people must have died. According to the account of others, the inundation was quite as terrible in the upper part of Hunan."—*Wade's Note*, 1849. *page* 22.

The volume of fac-similes accompanying the Narrative is in a small quarto shape, and printed from blocks cut at Shánghái. It contains the 13th Section of the Law, from Exodus, chaps. i. to vi., verse 1; and the 23d Section from Exodus xxxviii. 21, to xl. 38, both inclusive. They are both written with points. The 13th Section has this suffix:—

קדש ליהוה
בעישת (בנונשת?)* רבי עקובה בן אהרן בן עזרא
נדר שדיאור בן בתואל בן משה:
גיאח מורדכי בן משה
והאמן ב יהוה ויחשבה לוצדקה:

Holiness to Jehovah.
The Rabbi Akiba, the son of Aaron, the son of Ezra heard (collated?) it.
Shadiavor, the son of Bethuel, the son of Moses read (examined?) it.
Mordecai, the son of Moses witnessed it.
And he believed in Jehovah; and he counted it to him for righteousness.

The 23d Section has this suffix:—

קדש ליהוה:
בעישת (בנונשת?) נדר רבי פינחס המלמד בן ישראל בן
יהושע בן בנימין:
לישועתך קויתי יהוה: אמן:

Holiness to Jehovah.
The learned Rabbi Phinehas, the son of Israel, the son of Joshua, the son of Benjamin, heard the reading (collated and examined it?).
I have waited for thy salvation, oh Jehovah. Amen.

We close this notice by an extract from the North-China Herald, of Aug. 16th, in which there is an account of the rolls and manuscripts brought down to Shánghái with the two Jews in July last. It contains all the information we have respecting the documents, and indicates a careful examination. We hope that further intercourse with the Jews still in Honán through the two now at Shánghái, may some future day bring to light other Chinese or Hebrew writings illustrating their history and doctrines. For previous accounts of the Jews at Káifung, see *Chi. Rep.* Vol. XIV. *pp.* 315, 388, *passim.*

"The peculiar circumstances under which these relics have been found can not fail to interest the student of Judaic archæology, and when submitted to the inspection of western biblical scholars, they will probably afford some clue to the history of this colony. The paucity of materials within our reach

* For the word בעישת rendered *heard*, a friend has suggested בנונשת meaning to *compare* or *collate*, and this we have introduced with a query. Some of the words given in the fac-similes are not easily made out, but we have done the best we could in copying them. In the name "Benjamin," the second and third letters are transposed in the fac-simile.

here prevents any very satisfactory investigation for arriving at the age of the rolls from internal evidence. One is clearly distinguishable from the other five by the style of writing, the appearance of the skin, and the evident marks of having at some former period, suffered much damage by water, probably in the flood which happened at K'ai-fung fú in 1642. Nearly two centuries ago, the Roman Catholic Missionaries learned that twelve of these rolls were preserved in honor of the twelve tribes of Israel, and one, said to be five hundred years older than the others, was dedicated to Moses. This last has been thought to be an ancient copy, that was presented by a Mohammedan, who had received it as a bequest from a dying Israelite at Canton. The document alluded to may probably be the one before us, but of this we can not speak with any certainty, as we are informed that there are still two ancient copies remaining at K'ai-fung fú. On close inspection, we find that this, like the *Codex Malabaricus*, found by Buchanan among the black Jews in India, is made up of portions of two or more copies, it having been pieced and patched since passing through the waters; this last fact is abundantly evident, from the much more clumsy style of the recent joinings, the freshness of the ligatures, and the skin being in one place notched out and joined in the middle of the column, the last word on the one piece having also been left at the beginning of the other, while the difference of handwriting is too marked to escape notice. The appearance of part of the skin also indicates that it has been manufactured at a time, or under circumstances, where leather-dressing had not reached the perfection which marks the other rolls. Among the tattered fragments which were all bound up together, and kept sacred as one roll, we have duplicates of some portions of Numbers; but taking all together, there is not above two thirds of the Pentateuch remaining. Of this, about one half is illegible, and in many parts, the skin is left quite blank from the action of the water. The more modern looking of the two classes of fragments has obviously been re-written in many parts with Chinese ink, over the original characters. It is in a free, bold, and graceful hand, and very different from the calligraphy of the other rolls.

"The newer rolls are formed of stout sheepskins, varying in width, but all in excellent condition: each roll has a Hebrew number at the outer corner of the last skin, which we suppose is to show its order in the synagogue. These numbers are *Beth*, 2, *Daleth*, 4, *He*, 5, *Teth*, 9, and *Jod-beth* 12. Besides this, each skin is numbered at the top, the last one showing the actual number in the roll; thus, 5 contains 75; 4 contains 79; 9 has 47; and 12, 66; 2 seems to be numbered on a different principle, the numbers only reaching as high as 19, when another series is begun and carried up to 19 again, and so on to the end. Although the numbers of the skins vary so much, not so the columns, each roll containing 239; but there is a striking difference in the width of these throughout the roll, though there is a general correspondence between one roll and another. Thus the Song of Moses, in the XVth chapter Exodus, is nine inches wide in No. 2, while some of the columns do not exceed three inches. There are forty-nine indented horizontal lines, nearly half an inch apart, in each column, apparently drawn with an iron or wooden stile, which lines form the boundary for the tops of the letters. They almost uniformly begin and end each column with the same letter, but there are some exceptions to this in No. 2.

"There are no points throughout, with the exception of the word* וַיַּשְׁקֵהוּ

* There seems to be a misprint in this Hebrew word, as there is no such word in Deut. 33: 4, nor anywhere else in the Bible, according to the Concordance. Perhaps it is a mistake for יְשָׁר הֹרָא in Deut. 32: 4, and the *koph* has been accidentally transposed from the previous word צַדִּיק; or the reference may be to Gen. 24. 19, where the word וַתַּשְׁקֵהוּ 'she gave to drink,' occurs. —*Ed. Chi. Rep.*

in Deuteronomy xxxiii. 4, which in Nos. 2, 4, and 9, and also in the old one, has a dot over each letter according to our printed Bible; but Nos. 5 and 12 are without this. The *enlarged* and *diminished* letters found in our editions are not preserved in any of these. From an examination of some parts, and a comparison with the Samaritan, we are induced to think that these will only be another testimony to the accuracy of our received text; variations there are in many places, but they are in general merely the omission or addition of a *vau* or *jod*, which neither affects the sense nor reading; and these variations are not uniform in the different rolls.

"A more uncommon reading is found in the Song of Moses, Deuteronomy, xxxii. 25, where, instead of the word חֶרֶב *khereb*, "sword," there is חֶלֶב *kheleb*; this is uniform throughout all five, and seems to indicate that all have been copied from the same original; while, if that original copy was written by a Chinese scribe, there is little difficulty in accounting for the interchange. In the ancient copy we have the word וְעֵד *vead* redundant in the 23d verse of 7th chapter of Genesis; but this error has been noticed at some former period, for a line is drawn round the word to direct attention to it. Most of the rolls are profusely disfigured by errors, blots, erasures, and corrections; Nos. 4 and 12 especially, which have nearly as many corrections as columns; in some instances, these are made by cutting off the surface of the skin, in others by an attempt to wash out the writing, and in others again there is a white composition rubbed over the surface to conceal the writing; but in these two last cases, the original letters are generally still clearly legible through the corrections. Making allowance for these, we believe the Jews at K'ai-fung fú, whatever else may be laid to their charge, will be found to have been faithful guardians of the Oracles of God.

The Smaller Manuscripts.

"In addition to the rolls above described, there are fifty-seven other manuscripts, the greater number of them similar to those of which *fac-similes* have already been printed. They are small, written chiefly on thick paper formed by pasting several sheets together, and evidently with less care than that bestowed on the complete copies of the Law. Lines are indented to form a guide in writing as in the rolls, and there is always an odd number of lines in a page. Of the fifty-three sections of the Law, thirty-three of these lesser MSS. contain one each, and there are seven or eight duplicates. This enumeration, however, includes the six sections brought at the beginning of the year. They have the points and accents, the system differing little from that pursued in Europe. Some of these sections, whose faded silk covers and tattered appearance show them to be the oldest, have notes appended to them giving their dates, the names of the writers, auditors or witnesses, and of the Rabbis in whose time they lived. Persian would seem to have been the mother tongue of those who wrote these notes. Several words from that language are introduced in Hebrew characters—and are some of them by no means easy to be identified. The Roman Catholic Missionaries who formerly visited the Synagogue transcribed some similar notes. Translations of them by European scholars are found in Mr. Finn's work on the Jews in China, and in a note to the Prolegomena in Bagster's Polyglott Bible. If these renderings are correct, the note at the end of section I. of the Pentateuch should read, "Our Lord and Rabbi, being the Rabbi Jacob, son of the Rabbi Abishai, the Sheloh (this word is translated by the above authorities "liable to err;" it is more probably the name of some office). The Sheloh being the Rabbi Shadai, son of the Rabbi Jacob, son of the Rabbi Abishai, the Sheloh. Written by (or heard by) Rabbi Akibah, son of Aaron, son of Ezra. Presented by Abram, son of Aaron.

" 'At the ancient city Pienliáng, written in the year 1931, in the month Marchesvan, on the 4th day of the week, and third of the month.

" 'By divine assistance, the 53 sections of the Law were written at the feast [of Tabernacles], in the year 1932, in the month Tebeth, the 4th day.'

"The Jews used the era of the Seleucidæ, the Greek kings of Syria, till within the last few centuries. Reckoning from that epoch (B. C. 312), this manuscript must have been written in A.D. 1621, a few years only before the Jesuits made their inquiries. The note to the last section of Deuteronomy reads.

" 'Written at the ancient city Pien-liáng, in Honan, in the year 1931, in the month Marchesvan, on the 4th day of the week and third of the month.

" 'The 53 sections of the law were written at the feast of Tabernacles in the year 1932, in the month Tebeth, the 14th day.'

" We have omitted what was illegible, and to the signification of which we could find no clue.

"The next manuscript we shall mention is a register of several principal families, belonging to the Jewish congregation at K'ái-fung fú. It is prefaced by extracts from books of prayers. The register is in two parts, allotted to the men and the women respectively. The Hebrew names are given in full, and in the greater part of the register, the Chinese also. We give a line from the family record of Cháu, the surname of the two Jews now in Shánghái :—

趙 趙	בן זוטא	ר יוסף בן 趙
俊 洪	尙	允
	正	栢

" '*Cháu Hung* and *Cháu Tsun*,* the sons of *Cháu Sháng-ching*. Rabbi Joseph, the son of *Cháu Yun-pih*.'

"Names have been chosen from those common among the Chinese, without any reference to similarity in sound or sense. These surnames are often written in Hebrew characters. At the end of the male register is a prayer that those it contains may be bound in the bundle of life with the seven just and holy men, Abraham, Isaac, Jacob, Moses, Aaron, Elijah and Elisha, and sit with them beneath the tree of life in the garden of Eden. At the end of the female register is a similar prayer that those mentioned in it may be bound in the bundle of life with the seven just and holy women, Sarah, Rebekah, Rachel, Leah, Jochebed, Miriam and Zipporah, to sit with them beneath the tree of life in the garden of Eden.

" Among the other books which in some cases have the points, and in others not, are several containing the service for the the day of Atonement, and for the evening of that day. Another is entitled the Hundred Blessings for the

* "The name *Cháu Tsun* which we have given here is the name of an individual mentioned on the tablet, erected during the Ming dynasty, who was charged with the erection of the same (See above page 458). As we know that the Chinese habitually avoid the employment of the same *ming* (name) twice in a family, we have reason to believe that the same person is spoken of in both instances. If so, this will sufficiently indicate the date of the little book to be sometime during the fifteenth century, as the names recorded are apparently individuals who were all living at one time: and from the great similarity of the writing, we may venture to say, that the newest of the rolls, if not written at the same time, at least emanate from the same class of scribes. In several parts of the book, we find interpolations, written in a very different style, and with Chinese ink. Over one of these additional pages, there is the solitary Chinese character 洪 *hung* "flood," which may possibly allude to the flood of 1642."

same day. Another has at the end of it the names of the Jewish months and days of the week. Another contains the service for the feast of Purim. The greater part of those that remain consist of prayers and passages for chanting, forming the daily ritual. The Psalms are introduced so numerously that probably half of them might be collected from those prayer-books. Passages from the prophets and some of the historical books occur frequently. Such is the character of these service-books, that their compilers must have been men who knew well how to excite religious feelings by supplying the richest materials for them. The Psalms found here most frequently are those that are most familiar to the Christian reader of the Old Testament.

"The subject of the coming Messiah is introduced, but as in the case of other portions of this widely scattered race, not so prominently as we Christians are inclined to imagine of them. This however, as well as a definite expectation of another life, have been lost with the knowledge of the Hebrew language and the contents of their sacred books. The prayer in the family register above alluded to is a remarkable and characteristic proof of their faith in the soul's immortality and the future happiness of the good, when that was composed. It is not a little melancholy that the doctrine should have since disappeared so entirely from among them. The Rabbis of Honan took little pains to clothe their theology and traditions in a Chinese dress. The two Jews now at Shánghái say it was believed that the knowledge of their religion in its native form could never be lost. They therefore felt it less necessary to communicate it in either a Chinese or Hebrew form. The two tablets in the Synagogue would seem to have been written by persons who held quite as closely to Confucianism as to their professed faith, and fail to convey any adequate idea of Judaism. Perhaps the cause of the deterioration that has taken place, is to be sought rather in the poverty and consequent apathy of the congregation in late years, than in the neglect of the earlier Rabbis, for the better educated of our two visitors remembers an old worn-out volume in the last stages of decay, that he believes was a translation of the books of Moses. What he read in the Chinese translation of the Pentateuch on coming to Shánghái brought to his recollection what he had there seen. On being shown a map of Jerusalem and the temple, they mentioned that there is a drawing in their Synagogue of a large house of worship belonging to their religion in the country from which they came."

ART. VIII. *Analyses of the Ashes of certain Commercial Teas.**

1. *Souchong Tea; by Edward A. Spooner of the Cambridge Laboratory.*

1st sample:—per-centage of ash yielded by the tea, 5.48.

A qualitative examination, conducted according to the method of Will and Fresenius, gave for the constituents of the ash, potassa, soda, lime, magnesia,

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* From Silliman's American Journal of Science and Arts, No. 32, March, 1851, page 249.

peroxyd of iron, phosphoric, sulphuric, hydrochloric, silicic and carbonic acids, charcoal, and sand.

A quantitative analysis gave the following per-centage of the several constituents :—

	Results of analysis.	Per-centage—carbonic acid, charcoal and sand excluded.
Potassa,	3·31	3·70
Soda,	22·78	25·46
Lime,	10·40	11·63
Magnesia,	8·58	9·59
Peroxyd of iron,	7·53	8·42
Phosphoric acid,	11·29	12·62
Sulphuric acid,	9·07	10·14
Chlorid of sodium,	2·15	2·40
Silica,	14·35	16·04
Carbonic acid,	2·85	...
Charcoal and sand,	5·38	....
	97·69	100·00

2*d Sample* :—per-centage of ash, 6·106.

The analysis gave in a hundred parts :—

	Results of analysis.	Per-centage—unessential ingredients excluded.
Potassa,	40·51	44·96
Soda,	1·53	1·70
Lime,	7·90	8·77
Magnesia,	7·58	8·41
Peroxyd of iron,	6·13	6·80
Phosphoric acid,	10·33	11·46
Sulphuric acid,	6·27	6·96
Chlorid of sodium,	1·94	2·15
Silica,	7·92	8·79
Carbonic acid,	2·26	....
Charcoal and sand,	7·39	....
	99·76	100·00

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2. *Oolong Tea ; by Robert C. Tevis, A.B., of the Cambridge Laboratory.*

Per-centage of ash, 5·14

The analysis gave in a hundred parts :—

	Result of analysis.	Per-centage—charcoal, sand and carbonic acid excluded.
Potassa,	11·57	12·38
Soda,	37·40	40·00
Lime,	7·19	7·68
Magnesia,	5·77	6·17
Peroxyd of iron,	6·71	7·18
Chlorid of sodium,	2·10	2·25
Phosphoric acid,	7·72	8·26
Sulphuric acid,	7·73	8·27
Silicic acid,	7·30	7·81
Carbonic acid,	2·30	....
Charcoal and sand,	3·72	....
	99·51	100·00

3. *Young Hyson Tea; by J. M. Hague, of the Cambridge Laboratory.*
Per-centage of ash, 5·94.
The analysis gave in a hundred parts:—

	Results of analysis.	Per-centage—carbonic acid, charcoal and sand excluded.
Potassa,	30·84	33·95
Soda,	8·42	9·26
Lime,	7·43	8·17
Magnesia,	6·17	6·79
Peroxyd of iron,	4·32	4·75
Chlorid of sodium,	4·24	4·66
Phosphoric acid,	15·12	16·64
Sulphuric acid,	4·40	4·89
Silicic acid,	9·90	10·89
Carbonic acid,	3·83	....
Charcoal and sand,	5·98	....
	100·65	100·00

4. *Ningyong Tea; by Charles S. Homer, Jr., of the Cambridge Laboratory.*
Per-centage of ash, 4·73.
The analysis afforded in a hundred parts:—

	Results of analysis.	Per-centage—carbonic acid, charcoal and sand excluded.
Potassa,	24·75	28·38
Soda,	11·24	12·88
Lime,	7·32	8·39
Peroxyd of iron,	16·84	19·31
Chlorid of sodium,	2·84	3·25
Phosphoric acid,	15·22	17·44
Sulphuric acid,	4·16	4·76
Silica,	4·86	5·59
Carbonic acid,	4·01	....
Charcoal and sand	9·09	....
	100·33	100·00

ART. IX. *Correspondence between the Government of China and the Legation of the United States, relative to smuggling and the non-exportation of grain.*

THE following correspondence, which has been furnished us for publication, has reference to subjects of some commercial importance. It appears from these papers, that an old law of China prohibits the exportation of breadstuffs, and that its omission in the tariff as an article

not to be sent abroad, is not to be understood to contravene that law. At the time of making the tariff, probably no person thought of the question as one likely to arise, for the course of the rice trade heretofore has been entirely the other way.

To H. E. Sü,
Imperial Commissioner, &c.

Legation of the United States,
Canton, 28th August, 1851.

Sir,—The undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, had the honor to receive your Excellency's communication of the 16th May last, relative to a dispatch from Wú, the Táutái, proposing measures for guarding the revenue at Shánghái; and at the time, besides acknowledging the same, addressed J. N. A. Griswold, consul of the United States at that port, inclosing your Excellency's dispatch, and requested him to report thereon, when he would again address your Excellency.

The Undersigned has now received the reply of said Consul, in which he states that, "On the 14th Dec. last, he received a communication from the Táutái relating entirely to the export of silks and teas, but it did not in any way allude to imports; and that in his reply he did not dissent from what he proposed, provided it did not prove detrimental to the United States' merchant:—that as it regards imports, he declined acceding to the proposal that the manifests of United States' vessels should specify marks, numbers, shippers, and consignees of goods, and be open to public inspection at the Consulate and custom-house, as he deemed such publicity useless to the end in view, but offered that the manifest should specify the number of packages separately, containing particular description of goods and number of pieces, which should be open to the public, and remain to be verified by the Chinese custom-house officers when landed, they being entitled to seize any goods in excess of the manifest:—that as matters now stand, he could see no remedy for smuggling except in an efficient custom-house staff to take account of the goods as landed and shipped, which has never yet been done, the whole establishment consisting of a few worthless individuals, who until lately have paid no attention to their duties.

"That he had repeatedly urged the Táutái to obtain a larger number and more efficient custom-house officers, and assured him of his readiness to afford every facility for the proper examination of the goods;—he had suggested to him that he might place an officer on board each vessel as she arrives, whose duty should be to take an account of all goods as landed or shipped, but his reply was that the government allowance is not sufficient to pay the requisite number, or secure the services of officers, who would not be open to bribery," &c.

This coming before the undersigned Chargé, he has examined and finds that the Consul of the United States at Shánghái possesses no disposition to countenance smuggling, but on the contrary, to coöperate with the Chinese authorities to put an end to the evil of clandestinely defrauding the revenue, which of late has been carried on upon a large scale at that port;—and the undersigned takes this opportunity to assure your Excellency, that the government of the United States guards with great vigilance its own revenue, and is far from approving of its citizens defrauding that of another government, and therefore the Treaty between China and the United States contains several articles for the prohibition of frauds on the revenue. The IXth Article provides that, "whenever merchant-vessels belonging to the United States shall have entered port, the Superintendent will, if he see fit, appoint custom-house officers to guard said vessels, who may live on board the ship or their own boats at their convenience."

The Xth Article provides that a true report of the cargo on board shall be communicated to the Superintendent of Customs, &c.; and by the XIth Arti-

cle, "the Superintendent of Customs, in order to the collection of the proper duties, will, on application made to him through the Consul, appoint *suitable officers*, who shall proceed, in the presence of the captain, supercargo, or consignee, to make a just and fair examination of all goods in the act of being discharged for inportation, or laden for exportation on board any merchant-vessel of the United States," &c.

The XXth Article provides that fraud detected on the revenue, may be punished by forfeiture or confiscation of the goods to the Chinese government. The undersigned, therefore, considers that in any case of fraud on the revenue, whether in *imports* or *exports*, the fraud being clearly proven, it will be in accordance with the usages of nations that the goods be confiscated, which is most just.

Henceforth then let the Treaty be firmly adhered to,—let there be a competent number of suitable custom-house officers appointed, and the revenue officers and foreign Consuls unitedly, and in good faith, discharge their respective duties, and the evil complained of will cease to exist.

The Undersigned avails himself of the occasion to renew to your Excellency the assurance of his high regards, and has the honor to remain,

Sir, Your obedient servant,

[L. S.] PETER PARKER.

Sü, Imperial Commissioner, &c., &c., and Yeh, Governor of Canton, &c., &c., have the honor to acknowledge the receipt on the 30th ultimo, of the Hon. acting Commissioner's dispatch (of the 28th ultimo), and have perused and fully understand all that had been represented by the United States' Consul at Shanghai as stated therein. As to the different articles of the Treaty you have quoted, they are in entire conformity to the Treaty. We have examined and find that the smuggling of goods is a matter which affects the revenue, and it is manifestly right rigorously and closely to watch and guard against it. Truly, as stated in your dispatch, "fraud on the revenue being clearly proven, it is in accordance with the laws of all nations that the goods be confiscated," &c. This reasoning is most just and right, and sufficiently evinces that the Hon. acting Commissioner possesses a clear perception and lucidly discriminates affairs.

Hereafter, it will be in every respect right for both parties, that we each maintain a rigorous and close surveillance;—on the one hand, the revenue officers appointing men of unquestionable honesty, and on the other the merchants of the United States, and of every nation, also as behoves them, managing in conformity to truth, and not allowing men to play tricks upon them as stupid, deluding them with their false addresses.

We make this reply, and avail ourselves of the occasion to present you the the compliments of the season, &c. The foregoing communication is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, 8th moon, 17th day. (12th September, 1851.)

To H. E. Sü,
Imperial Commissioner, &c.

Legation of the United States,
Canton, 9th September, 1851.

SIR,—The undersigned Chargé d'affaires, *ad interim*, of the United States of America to China, had the honor to receive in due course your Excellency's dispatch of 16th May relative to the subject of the exportation of rice at the port of Shanghai, subsequently to which he has received copies of all the correspondence relating thereto between the United States' Consul and the Shánghái local authorities. From a careful perusal of this correspondence, it appears that, on the one hand, Wú, the Táutai, has contended that by the

tariff imperially ratified in the reign of Kanghi, the exportation of grain is prohibited; and furthermore that foreign rice and wheat are imported free of duty with a view to keep up a supply of food for the people, from which it may be understood that Chinese rice is not allowed to be exported, &c. On the other hand, Mr. Griswold, the Consul of the United States, has insisted that by the Vth Article of the Treaty, citizens of the United States are at liberty to buy and export every kind of merchandize, and that whilst gold, silver, saltpetre and sulphur, are contraband, the exportation of rice is not at all prohibited by the Treaty. Moreover, that rice is exported but incidentally, and not with a view of obtaining a livelihood; that it is apprehended that it will not be carried away to any great extent; and the exportation will take place only when the crops are abundant, and that it is advantageous to the farmer to be allowed to sell for exportation his surplus grain, &c.

This subject coming before the Undersigned, he has given it mature consideration, and admits the force of the argument that the bonus upon *foreign* rice, by exempting it from paying import duty, rather implies that it is not contemplated by the Chinese government that rice and other grains produced in the country should be exported. As it is the prerogative of all nations to regulate, according to their own view of expediency, the food of the people, if your honorable government insists upon the non-exportation of Chinese grains, the undersigned does not entertain a doubt but that the government of the United States will cordially acquiesce therein.

The Undersigned however begs to suggest for your Excellency's consideration that the experience of western nations is becoming more and more in favor of the principles of free trade, and *cæteris paribus*, the food of the people is cheapest where there are no restrictions upon its importation or exportation. The traffic in grains will be regulated by the supply and demand. For example, Chinese rice will not be exported unless it be cheaper than in other countries, and to be cheaper it must be abundant:—when scarce it is dear, and foreign rice will immediately be brought to this market, and there is no danger to the food of the people, by leaving the trade in it to regulate itself. In the proclamation of the former táutái, Kung, which originally refers to Chinese and not to foreigners, one reason assigned for the prohibition of the exportation of grains by the Chinese, was an apprehension that it might go to the keeping up the supply of food for pirates, but no such objection can be raised to its exportation in vessels of the United States.

The Undersigned respectfully requests your Excellency to give this subject mature consideration, and inform him of the result, and he will be most happy to find that his views and those of your Excellency upon the subject of free trade coincide; nevertheless, should they differ, and your Excellency inform him that it is still the wish of the Imperial government to prohibit the exportation of Chinese bread-stuffs. he will immediately refer the subject to the decision of the United States' government, and in the meantime call upon the United States' consuls to issue instructions to the merchants in China to desist from the exportation of rice, wheat, and other grains.

The Undersigned avails himself of the occasion to renew to your Excellency his high regards, and has the honor to remain, Sir,

Your Excellency's very obedient servant,

[L. S.] PETER PARKER.

Sü, Imperial high Commissioner, &c., &c., and Yeh, the Governor of Canton, &c., &c., have the honor to acknowledge the receipt on the 14th instant, of the Hon. acting Commissioner's dispatch (of the 9th inst.), which we have perused and fully understand.

We have examined the subject of the non-exportation of rice and paddy, and find that originally it was apprehended that they might go to keep up the

supply of food to the pirates on the ocean, therefore for a long period China has prohibited by law the exportation of grains. It is stated in your dispatch that no such objection exists to the exportation of grain in vessels of the United States; this, we, the minister and Governor, firmly believe; but seeing it has been prohibited to subjects of China, the trade as it respects foreigners should be placed upon the same footing, and it is right, as proposed in your dispatch to transmit your instructions to the merchants of the United States to desist from purchasing and exporting grains.

As requisite we make this reply and avail ourselves of the occasion to present you the compliments of the season.

The foregoing communication is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, Intercalary 8th moon, 2d day. (26th September, 1851.)

ART. X. *Bibliographical notices: 1. Chhòng-sè Toān, &c.; 2. Tien-wan Lioh-lun; 3. An Essay on the Opium Trade; 4. Letter to the Editor of the Chinese Repository; 5. Thoms on ancient Chinese vases of the Shâng dynasty.*

1. *Chhòng-sè Toān Sa^{n}-chàp-chhit Chiu^{n}*, &c., or Genesis, Chap. 37, &c. This pamphlet contains the History of Joseph in the dialect spoken at Amoy, and is one of the first attempts at Romanizing the Chinese language for the purpose of teaching the natives through another medium than their own characters. In Vol. XIII., page 98, the reader will find a notice of the edition of Æsop's Fables in the dialects of Amoy and Châuchaù fû, expressed in Roman letters by the Rev. S. Dyer and J. Stronach, with some remarks explaining the differences between the spoken and written languages used in that part of China. The subject is further explained in Vol. VI. page 145, where the system of initials and finals adopted by the people of Amoy to arrange the characters in their colloquial dictionaries is described, This system is also adopted at Fuhchau, but other initials and finals are chosen. By referring to these two articles, the reader will better understand the trouble the natives of those districts experience in learning to read their own language intelligibly. This difficulty meets one everywhere in China, but is perhaps the most formidable in Fuhkien; and this pamphlet of 26 pages is an attempt to obviate it, and convey religious truth by means of the everyday language of the people, without a reference to the character. We are told by those who have begun to employ the Romanized colloquial that it greatly assists missionaries and others who are learning the language; and that a class of boys, or even adults, can be taught to read books in it "*correctly*

and *with understanding*," in the course of a year or little more. In the usual mode of education, two years of study are required to enable a boy to *read* off the names of the most common characters, and even then he does not fully *understand the very lessons* he has been learning to read, while other books are almost unintelligible. This divorce between reading the characters and understanding them, renders the mind an impoverished field, where nothing is produced but stunted plants trained in imitation of the lofty and symmetrical products of other times. Compelled to con over the books given him by his teacher, until he has learned the shapes and sounds of their characters, the mental powers of the youthful student become dwarfed for want of their proper nourishment. His memory is so tasked to treasure up these sounds and shapes, that his judgment, and whatever of original genius and wit he might have had, are permanently weakened, and he goes through life perfectly satisfied to imitate, to praise, and to echo the classics.

This is the case with those who are able to devote years to their studies, and who are members of the literary aristocracy of the land. But millions there are who are compelled, by poverty or disinclination, to suspend their studies when they have just learned the names of two or three thousand characters, and can recite more or less of their hornbooks, almost like so many parrots. They are in the position of a lad who has just commenced his studies, and has learned Latin prosody enough to scan; if he should be set to read an ode in Horace, a Porson standing by might suppose he was well taught in Latin, while the boy himself had not a clear idea of a single line. The singular anomaly, however, of a man reading his *mother tongue* in this unintelligible way, was left to be added to the multitude of other anomalies and contrarieties peculiar to China. Yet it is almost a natural and necessary consequence of the nature of the language and mode of instruction, though not the less disastrous to all intellectual progress. Of course, the degree of knowledge different people have of the meanings of the characters varies greatly. A few overcome their early disadvantages by subsequent diligence, and attain a respectable position; while, also, every one who knows the names of the characters is constantly becoming more and more able to read them understandingly, from having them everywhere before him, and using them whenever he has occasion to write a letter or make out an account.

But still such persons seldom study new books, and the question comes up, how is the great mass of Chinese people to be taught?

How are they to be instructed in history, in religion, in geography—in short, in every branch of human knowledge? How are they to be elevated in learning and morals, and the whole nation made fit to take its proper place among the nations of the earth? These points are daily becoming more and more important, and are found to be more difficult of solution than was supposed would be the case, when it was said, years ago, that the Chinese generally read their books. Their own written language is so cumbrous and intractable, that many doubt whether it is sufficiently flexible and copious to accommodate itself to the new demands now making upon it, even if it could be made easier; but we think its capabilities have not yet been tested so as to enable any one to decide upon these points, and we are sure that new ideas will be able to find their utterance and expression, when such men as Kíying and Sü Kí-yü undertake to make them known to their countrymen. Some missionaries think the best way is to open a new road through their spoken language for the Chinese to get to the temple of learning, and no longer try to plod the old track, where thousands of characters, like misshapen boulders and jutting snags, so obstruct the way, that most of the travelers altogether lose their time, patience, and opportunity, before they reach their journey's end. Learning in China consists too much in admiring the expression of old thoughts, and turning over the dress in which they are clothed, to permit the mass of people to make new acquisitions in science; the literati are too much like the builder, who spends all his time in polishing his tools and carving pictures on their handles, ever to hope they will erect any new temple of learning for the reception of their ignorant countrymen. So much attention has been paid in China to the means of knowledge, that its practical ends are lost sight of, or are seen so far off through the tortuous mazes of the crooked characters, that some teachers think it best to clear the path by removing them, and simplify the medium of thought as much as possible.

These nine chapters of Genesis are printed with this object, and the success has been such that the missionaries at Amoy are going on to publish the Gospels in the same manner. Their pupils and converts are taught the initials and finals used in that dialect in the Roman character, and the mode of combining and marking them to form all the sounds and tones known to them; they soon learn to read the words, and are pleased—in some instances greatly amazed—to find how readily they understand what they read. The Romanizing plan has been attempted at Ningpo too, and with much the same success in the facility with which the pupils in the schools learn to

read; but unluckily, the great differences between the two dialects are made still greater by a system of Romanizing so unlike, that if a lad at Amoy should hear one from Ningpo read his own dialect, he would probably not understand it; to do so intelligibly the latter must partly unlearn his alphabet, and give new powers to the vowels and tonal marks.* An example of each of these dialects in Roman letters will show their appearance in this dress. The diacritical marks in the quotation in the Amoy dialect show the tone, or *shing*, of each word; the other has nothing to indicate this, nor do we know how it is to be represented.

The Creed, in the Colloquial of Ningpo.

Sing-king. Ngô siang-sing ih jing, ziu-z g,ün-neng-go vu, zao-dzing t'in di go: teng t'in-vu doh ts Yæ-su Ki-toh ah-dah-go chü, gi bc Sing Ling kông-lóh-læ, sang-læ mô-li-tû dong-nyü-go t'æ li, tóng peng-ti Pe-lah-to z-'eo, ziu-næn, ting-læ jih-z-kô zông, si-deh, tsông hao ts 'eo, tao ing-s k'i; di-sæn nyih dzong si-go di-fông weh-chün-læ, sing t'in, zo-læ g,ün-neng jing vu-go jing siu-pin: dzong keh-deo gi pih-ding læ sing-p'un weh-nying si-nying. Ngó siang-sing Sing Ling; ping t'in-'ô sing kong-we; sing-du siang-t'ong-go; ngò siang-sing ze hao sô-min; nüoh-sing pih tsæ-weh; ping üong-yün g,ông-seng. üô-meng.

Extract from the 46th chapter of Genesis, in the Amoy Colloquial.

Iok-siek-hut thàn ông ê biêng-liêng tiāⁿ-tioh i ê lāu-pê kap hiaⁿ-tī khiā ê sô·-chāi hō· i Biek-se kok put-chí hó ê sô·-chāi tī Lat-bi-se ê kiéng-lāi, chòe i ê ke-giàp. Iok-siek-hut chiū kiong-kip bí-niúⁿ chhī lāu-pê kap hiaⁿ-tī choán-ke chiàu i ê ke-koàn chiàu-kò· i.

If the Romanizing system should be adopted at Fuhchau and Canton, and books published in them, we have, then, presently, four new languages with as many nations to speak them. The patois of almost every prefecture in China might also thus be elevated to the

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* In the Amoy dialect, there are 15 initials and 50 finals, with 34 contracted sounds, or *juh shing*, making by their combination all the words in the dialect; which actually amount to about 900; these are increased by the tones to about 2,500 distinct enunciations. At Fuhchau the words are formed by the combination of 15 initials and 33 finals, which are further increased by tones, but the total of distinct enunciations is less than at Amoy. At Ningpo, according to specimens kindly sent us, there are 37 initials, 40 finals, and 8 imperfect vowels, as follows:—

Initials.

k k' g ng ny h hy ' y t t' d n l p p' b m f v ts ts' dz s z kw kw'

gw ngw w hw w ch ch' g, sh j

Finals.

a ia ang iang ao iao æ iæ æu iæu e en eng eo i in ing üing iu o ong üong

ó üô ông üóng u un ön ü ün ah iah eh ih üih oh üoh ôh üôh

Imperfect Vowels.

s z ts ts' dz ng m rl

These are combined into about 700 words, which are further increased by tones, but to what extent we are not informed; neither have we seen a table of the powers of the letters.

rank of a language, and would we almost think, before a generation had passed away, if we could substitute Romanized books for their own.

These considerations lead us to the consequences likely to result from Romanizing the Chinese language, and to the difficulties in the way of its adoption. For many ages, the written language and literature has been the bond of union which has united the unnumbered millions of China as one people, and done much to make them of one mind, and raise them to their present comparatively high position. The numerous dialects and patois spoken by this multitude are derived from this written language, and owe their intelligibility to it; so much so, that if two neighbors are at a loss as to the meaning of a word, a reference to the character dispels all doubt. If there was a different name to every character, this hesitation would not arise; but so long as there are scores of homophonous characters, the characters are indispensable in order to discriminate the homophones. Even with all the assistance of double and triple compounds, references to the characters are constantly made in speaking, in order to render the sense clear.

The small number of people too, who actually speak the same dialect so near alike as to be able to read understandingly the same Romanized books, is another serious obstacle to their extension. The aid of the character now obviates this diversity of pronunciation, but when that is not to be had, we fear the circulation of the book will be restricted almost to the city where it is published. For instance, the dialect spoken in the capital and western departments of this province is called the Canton dialect, and the people everywhere manage to make themselves understood with the assistance rendered by the character; but we imagine that a gospel Romanized in it according to the Fan Wan (the local tonic dictionary), would not be understood beyond a radius of thirty miles from the city. At Macao the differences are still greater, while yet every man from that region is easily understood at Canton. Who would attempt to furnish books for the people of every district? Moreover, these books, if provided, tend to break up the people into little clans and states, and hazard the very object in view,—that of Christianizing them. The attempts made about fifteen years ago by Trevelyan to Romanize the various languages of India (see Chi. Rep., Vol. IV. p. 39), utterly failed, and have we believe been now mostly abandoned. The people there *will* use their old letters still; and we fear the Chinese have a like obstinate predilection for *their* crooked characters. We may recollect too, that even in our own English we have many strange anomalies we

pertinaciously adhere to, despite of all the efforts of Anglo-saxon reformers.

What shall be done? The mass of Chinese do not learn to read their own language intelligibly as they now study it; and even if they were willing to Romanize it, the results are of doubtful tendency. They can not longer be left in the ignorance that has so long shrouded them, to die like the beasts that perish. Between the two evils, ignorance or segregation, we think the plan of writing the colloquial in the characters is more promising than to attempt to do it in foreign letters; and we believe, from the little practice we have had, that works on any subject may be written in the colloquial, and by the free use of dissyllabic combinations, made intelligible with comparatively a very small variety of characters. The circulation of such books will ultimately be far wider than the same books when Romanized, and those who learn to read them will not be, nor feel themselves to be, cut off from their countrymen by their attainments in the half native, half foreign, Romanized books. At present, the literati of China hold themselves aloof from the colloquial; they never write books in it, but compel every one to climb and toil up the same Hill Difficulty they mounted themselves. Missionaries must take the people at the bottom of the hill, and there give them new thoughts and impulses through their mother tongue, as Luther and Tindal did, when they took the Word of God out of the Latin of the doctors and the cloisters of the monks, and gave it to the people in their despised German and Saxon. Though the cases are somewhat different, since in China it is two styles of the same language rather than two separate languages, yet the pedantic character of the education here, renders the cases more parallel than at first sight appears. We are much pleased, however, to see this experiment of Romanizing the colloquial, and especially the Amoy dialect, which differs so much from the written language, and has such a large proportion of unwritten sounds, for usage may show that the system possesses more capabilities and advantages than are yet known. It might be a good plan, too, to print the Romanized colloquial in parallel lines with the characters, and thus the partly taught native would see the correspondence between them. Every attempt to diffuse Christian knowledge must do good to somebody, and experience in this plan will be of service to all who are seeking to impart truth. We have made these observations on this subject to show that there are many obstacles in the way, as well as advantages to be derived from Romanizing the Chinese language; great expectations have been indulged abroad in the success

of the experiment, and that henceforth the labor of learning Chinese would be almost done away with, and our remarks are intended to assist those in forming an opinion.

2. *Tien-wan Lioh-lun*, or, A Digest of Astronomy. *pp.* 80. 1851. This work is by B. Hobson, M. B., the superintendent of the missionary Hospital at Kam-li-fau in Canton. It contains a map of the world and two sheets of drawings, representing the most usual astronomical diagrams, and illustrating the principles of eclipses, the arrangement of the solar system, with telescopic views of the planets, &c. Under thirty-eight sections, the author has clearly set forth the most important facts of astronomy, describing the sun and planets, explaining the motions of the heavenly bodies, and giving short accounts of the earth and its most remarkable features. The preface makes known the principal design of the writer, which is, to exalt the Creator through his wonderful works, and show their magnificence and harmony. The similes he uses to make his subject clear to the minds of his readers are drawn from common sources, and we believe he has generally succeeded in interesting and instructing them. Several thousand copies of the book have been circulated, though none have yet been purchased by the Chinese.

We are glad to know that the number of works is increasing, in which useful branches of knowledge, such as physiology, natural history, physics, &c., are popularly handled, and their main facts made plain. We do not suppose there is a Christian missionary in China that regards the diffusion of works of useful knowledge the less important, because he esteems teaching the Bible as the most important of his labors; nor one who does not rejoice to see the Chinese made acquainted with truth of all kinds. Christian civilization (and there is no other worthy the name) can not, in the nature of things, precede Christianity itself; and as the motives and hopes of Divine Revelation are the only principles known to man of sufficient power to induce him to forsake evil and cleave to good, it is not to be deemed strange if the greatest stress and labor are laid on them by the Christian teacher; while also so far as he can, he will draw help from all sources in order to assist in his main design. We are happy, therefore, to see such compilations as Dr. Hobson's circulated among the Chinese, and hope the day is drawing near when natives, imbued with Christian knowledge and zeal, will gladly devote themselves to the task of enlightening their countrymen in all useful branches of science.

3. *An Essay on the Opium Trade, including a sketch of its history, extent, effects, &c., as carried on in India and China. By Nathan Allen, M. D.* Boston, 1859. *pp.* 68. We should be glad to see a copy of this pamphlet in the hands of every manufacturer and trader in opium, and especially have the Directors of the East India Company, the great promoters of the traffic, made acquainted with its contents. They might then learn its character, and prosecute it with a better consciousness and knowledge of the disaster and ruin they were promoting. No work, except perhaps Sir Fowell Buxton's book on the slave trade, has impressed us with so a strong a conviction of the remorseless sordidness of trade and moneymaking as this; everything gentle, kind, humane and Christian, gradually succumbs to the *auri sacra fames;* even the restraints which the welfare of society requires to be thrown round the cultivator and trader in order to secure the profits of their industry to them, are at last brought forward to maintain and uphold the goodness, beneficialness, and necessity of the very business which *à priori* would be denounced. "If the opium trade is not proper," say these advocates, "why should there be laws to countenance it?"

We shall merely make a few extracts from Dr. Allen's pamphlet, referring our readers to it for further information, for the subject of the opium trade has been discussed in previous pages of the Repository in all its bearings, and this Essay furnishes no new reasons why it should be abandoned. The author has extended his researches very widely, and calling up to his bar competent witnesses of every grade, has set forth their evidence in order, to show the justice of his conclusions. As a physician, he gives the rationale of opium-*smoking*, to explain the reason why it is more deleterious than opium-*eating*:—

"The practice of *eating* opium as a luxury has prevailed for more than a century in Persia and Turkey, but that of *smoking* it originated at a much later period, and has been confined mostly to China and its adjacent provinces. The effects of the latter practice, we believe, are far more pernicious than the former. The truth of this position is supported by two arguments, 1st, The different *mode* of receiving the drug into the system; and 2dly, From an examination of the *facts* in the case. When opium is taken into the stomach, besides its local effects, its influence is communicated both by the sentient nerves of the stomach to the cerebro-spinal system and thence to the whole animal economy, and by absorption into the blood through the veins and lymphatics. But when opium is inhaled into the lungs, it comes in direct contact with a far more extended and delicate tissue, composed in a great measure of nerves, and not only enters the circulation more or less by absorption, but at the same, by its inherent nature, contracts the air-cells of the lungs in such a manner as to prevent *the blood from receiving its due proportion of oxygen*. This radical change in the quality of the blood must have a most destructive influence. The manner of smoking opium differs

materially from that of tobacco. The process consists in taking very long whiffs, thereby expanding the lungs to their utmost capacity, and communicating the influence of the drug to all the air-cells, and at the same time, retaining it there as long as possible. This secret explains in part the almost instantaneous and powerful effect which it exerts upon the whole system. In the former case, the poison enters the system very much diluted with other ingredients; but, in the latter, it is received in a purer and more concentrated form, and its deadly effects fall more directly upon the vital organs of the system."—*page* 25.

In confirmation of his explanation of the disastrous results of the habit, Dr. Allen adduces evidence from Sir John F. Davis, Bishop Smith, Dr. Smith of Penang, R. M. Martin, Lord Jocelyn, Capt. Shepperd, Chairman of E. I. Co., and others of foreign name, with Chinese writers, all of whom agree in describing the victim of this habit as "one of the most forlorn creatures that tread the earth." The leading events in the late war between England and China, which grew out of the proceedings of Commissioner Lin, and the seizure of opium from the foreigners under constraint in Canton in 1839, are then briefly narrated.

The great gain of the trade to the East India Company forms probably the strongest reason and object for its continuance. From choice, we can not suppose that a single person connected with it wishes to beggar and weaken the Chinese by giving them opium, and we sometimes think that scores would abandon the traffic if they could follow out and see the effects it produces on the persons and families of those who use it. But all these are concealed from the view of the great promoters of the trade in India and England, and they go on, for the most part ignorant and indifferent to the results of the traffic. The commercial bearings of this trade are topics on which much might be said by those who know them, but the subject is one involved in difficulty and secrecy. All other branches of trade with China must necessarily be more or less intimately connected with this, which of itself nearly equals the whole import and export trade besides; and is, next to the cotton trade the largest in the world. Neither can the amount of bullion which leaves China annually be easily ascertained, but all that does leave the country may, we suppose, be set down as the balance of the opium, in excess of the general trade. At the end of the official year 1849, the clear profit to the Indian government on the opium trade was £3,200,000 *stg.*, accruing from the sale and taxes on 54,000 chests. The following tables drawn up from official sources in India, afford a more definite idea than any other we have lately seen of the profits the E. I. Government derive from opium.

TABLE SHOWING THE REVENUE FROM OPIUM IN INDIA.

IN BENGAL FOR TWENTY YEARS.				SALES OF OPIUM PASSES AND OPIUM IN BOMBAY.		
Years.	Receipts.	Disburse-ments.	Profits.	Gross Revenue collected.	Cost of collection.	Net Revenue, realized.
1829—30	16,280,868	4,443,767	11,837,101			
1830—31	13,457,817	3,428,666	10,029,151	—	—	983,675
1831—32	13,087,883	2,677,863	11,410,020	—	—	1,359,925
1832—33	12,353,562	4,119,111	8,234,451	—	—	1,508,325
1833—34	13,652,246	4,239,155	9,413,091	2,081,858	384,564	1,697,294
1834—35	11,575,774	4,748,146	6,827,628	1,752,803	311,092	1,441,711
1835—36	18,051,428	4,890,056	13,161,372	1,918,822	200,367	1,718,155
1836—37	18,956,449	5,657,560	13,298,889	2,673,467	669,757	2,008,710
1837—38	22,429,041	8,110,218	14,318,823	1,846,658	349,456	1,497,202
1838—39	13,710,366	6,724,398	6,985,968	2,748,565	205,247	2,543,318
1839—40	7,683,703	4,416,551	3,267,152	196,811	79,797	117,014
1840—41	12,025,177	5,533,708	6,491,469	—	—	2,187,125
1841—42	13,826,480	5,787,689	8,038,791	—	—	1,866,875
1842—43	18,316,504	5,064,355	13,252,149	2,597,009	54,627	2,542,382
1843—44	22,846,066	6,160,270	16,685,796	3,559,870	71,090	3,488,780
1844—45	24,784,014	6,900,087	17,883,927	3,791,404	61,973	3,729,431
1845—46	29,610,660	7,557,742	22,051,918	6,180,153	223,910	5,956,243
1846—47	30,702,994	7,831,137	22,871,757	6,108,418	39,790	6,068,628
1847—48	23,625,153	10,558,767	13,066,386	4,140,300	73,570	4,067,230
1848—49	34,930,275	10,826,500	24,103,775	8,732,000	(Estimated.)	
	Total profits at Calcutta		263,249,614	*Total Revenue in* 18 *yrs.*		45,282,323

On the first half of this table, the Editor of the Friend of India makes some explanatory reflections, to which we add an extract from the Bombay Gazette; from both of them the reader will see that its data are carefully collated.

"From this statement it will appear that, with the exception of the period in which the opium trade was disturbed by the confiscation of the twenty thousand chests by the Imperial Commissioner Lin, the income derived from this article has been steadily on the increase. During the last season, notwithstanding the loss inflicted on the revenue by the neglect which occurred in one of the agencies, the contribution to the exchequer from this source at this Presidency alone, fell little short of twenty-five millions of rupees, or two millions and a half sterling. Sixty years ago, when Burke drew up his well-known report on the state of Bengal, the entire product of the opium did not exceed three millions of rupees. By the increasing demand for this article among the Chinese, and the good husbandry of the Board of Customs, salt and opium, the importance of this branch of our resources has been increased to such an extent that it exceeds the entire revenue derived from the land, when Warren Hastings quitted the government, with the triumphant exclamation, 'Were Lord Clive to wake from death, or Mr. Vansittart, great as was the mind of the former, and extensive as the knowledge and ready the resources of the latter, and to be told what powerful exertions had been made by Bengal within the last six or seven years, and what was its actual state and capability, neither one nor the other would give credit to that information, but pronounce it to be impossible from the recollection of what they knew of the powers of that government, and from any allowance which they could make for its subsequent improvements.'

"The opium revenue has now become so important an element in our financial system that it is difficult to imagine how the machine of government could be carried on without it. It is second in value only to the land revenues, either of the Lower or the North-west Provinces. The relative

contributions from these three sources during the last year of which we have any return, may be thus exhibited:—

	Receipts.	Charges.	Net Revenue.
Northwest Provinces, .	50,529,921	4,000,000	46,529,921
Lower Provinces, . .	36,993,307	3,725,368	33,267,939
Opium, ...	34,930,275	10,825,500	24,104,755

—*Friend of India, Nov. 8th*, 1849.

"For the information which we have given relating to 1830—1831, and 1832—1833, we have been indebted to the kindness of Mr. Dalzell, an able assistant collector in the custom-house of Bombay. With the aid of the volume of McGregor's Commercial Tariffs and Regulations, Resources and Trade of the different Countries of the World, relating to India, &c. (which we have been consulting), we could go a much farther way back in stating exports of *chests* of opium, but do not find 'values' nor 'revenue' attached to those statements. Another circumstance dissuades us from going farther back; which is, that a very considerable part of the opium export trade from Western India in former years, was carried on beyond the territories of Bombay, and of course beyond the control of the British government. It was carried on through Damaun (a small Portuguese settlement to the north of this) and the territories of the Ameers of Scinde, which last having come into our possession by the right of conquest, that circuitous traffic was put an end to; all the Malwa opium was brought this way, and subjected to a large and very virtuous tax thereupon, which course could not have been ventured on while a means of traffic was left open in that way. This is a use of Scinde to us which has not been sufficiently enlarged on! The several rates of pass-duty prevalent during these twenty years past, have been as follows:—from 8th Nov., 1830, to Oct., 1835, Rs. 175 per chest; from Oct., 1835, to 7th Sept., 1843, Rs. 125; from 7th Sept., 1843, to 13th Aug., 1845, Rs. 200; from 13th Aug., 1845, to 1st December, 1846, Rs. 300; when the rate was raised to Rs. 400, at which it remains. The reduction of the rate to Rs. 125 in the year 1835, appears to have given the trade a great degree of activity; and under it revenue largely and steadily increased, but it does not appear by the successive additions to the tax that the revenue has suffered, though the trade undoubtedly has. Perhaps government are now content with what they get, and are content to gratify their conscience and supply their coffers at the same time—by taxing the trade so well as they do; and now resolving to let it alone on those terms! As to our estimate of the year 1848–49, it should be very close, being the exact number of chests exported from 1st July, 1848, to 30th June, 1849, multiplied by the present tax of 400 rupees per chest. The custom-house year runs from 1st August to 31st July; but we have no statement for the year, so defined, by us, and have used what we had.

"These tables of the *Friend's* and our own together suggest a number of reflections. They (the reflections) may be cut short by remarking that British India now really seems to be supported by the cultivation of a poisonous drug and selling it or smuggling it into China! The enterprize when thus looked into, does not seem very noble,—but then 'what can people do?'"—*Bombay Gazette, Nov.* 20, 1849.

"What *can* people do?" may well be reiterated. They can let the business alone, each individual for himself. We have no idea, that in the great system of moral government by which the affairs of man are conducted, any body of men will be able to shift the responsibility of their aggregate wrong doing from off the consciences of the individuals who compose the body, or be allowed to override the

just laws which God has made without suffering the due reward. In trade, as well as in politics or in hygeine, wrong doing works out its own retribution sooner or later, and vindicates the Almighty Lawgiver. No man will be able finally to clear himself of the consequences of his acts by charging them to a Company, a Parliament, or a monopoly. Let us hear what Mr. H. St. George Tucker, sometime the Chairman of the Court of Directors, says on the connection of the Company with the trade :—

"Ever since I have had the honor of being a member of this Court, I have uniformly and steadily opposed the encouragement given to the extension of the manufacture of opium; but of late years we have pushed it to the utmost height, and disproportionate prices were given for the article in Malwa. We contracted burdensome treaties with the Rajpoot States, to introduce and extend the cultivation of the poppy. We introduced the article into our own districts, where it had not been cultivated before, or where the cultivation had been abandoned; and we gave our revenue officers an interest in extending the cultivation in preference to other produce much more valuable and deserving of encouragement. Finally, we established retail shops, which brought it home to every man's door. How different was the policy of Lord Cornwallis, Lord Teignmouth, Lord Wellesley, and Lord Minto, who circumscribed the produce within the narrowest limits, confining the cultivation of the poppy to two of our Provinces, and actually eradicating it from districts where it had been previously cultivated! How fatal have been the consequences of a departure from this wise and humane policy! Is there any man still so blind as not to perceive that it has had a most injurious effect upon our national reputation? Can any man be found so hardy or perverse as to deny that it has led to the total derangement of our trade with China, which was heretofore the source of wealth and prosperity, both to India and the mother country? If a revenue can not be drawn from such an article otherwise than by quadrupling the supply, by promoting the general use of the drug, and by placing it within the reach of the lower classes of the people, no fiscal consideration can justify our inflicting upon the Malays and Chinese so grievous an evil."

Mr. Tucker, however, did not deem his own reasons strong enough to induce him to resign his situation as Director, as Sir Peregrine Maitland did that of general at Madras rather than obey the orders of his superiors and countenance idolatry; and thereby to our minds his opinion loses much of its force. On this opinion, Sir George Staunton thus observes :—

"The war with China was raging at the time Mr. Tucker wrote the above spirited and most able minute; and the war was undoubtedly one of the fruits of the opium trade. But it by no means follows that a war would have taken place had the legitimate trade been still in the hands of the Company, or had the representatives of the Crown, after the trade was opened, been as careful as their predecessors, the servants of the Company, had been, in guarding themselves from giving any aid or countenance to this illegitimate traffic. The opium smuggling had been carried on most extensively on the Chinese coast, for many years previous to the abolition of the Company's monopoly, yet the legitimate trade in tea never sustained a day's interruption or molestation on that account."

This conclusion of Sir George is based on the supposition that the

Chinese government would never have done anything to put down the trade if the Company's monopoly in China had been prolonged; but we are surprised that the sophistry of the argument, which clears the Company from all blame of the opium-trade in China when it had already received millions of sterling money in India from it, was not too transparent even for so strong an advocate as Sir George. He also cites the testimony of Samuel Ball to show that tea may be grown as cheap in India as in China, and then indulges in some speculation arising from these facts upon the probability that the acres which are now occupied with poppy may as profitably be covered with tea shrubs. Alas, for this gleam of hope for China in her helpless dilemma between national weakness and the individual appetite of her subjects! But still let us hear the excellent Baronet in his views respecting the position and character of the opium-trade, as affecting the English character (and we may add all foreigners) in China:—

"Every friend of humanity must surely desire that the revenues raised from the vast and fertile fields of India should be derived from a produce beneficial to man, rather than from one which, however ingeniously defended, or at least palliated, unquestionably leads him, morally as well as physically, to his destruction. It is mere trifling, to defend the cultivation of opium on the score of its utility in medicine. The drug used in medicine, and that prepared for the purposes of a vicious luxury, are well known to be totally and essentially different. The same may be said of the attempt to place the abuse of opium upon the same level with the abuse of spirituous liquors. It is the *main purpose* in the former case; but in the latter it is only the *exception*. Nor can the opium farms be fairly justified on the ground of their supposed analogy to our gin-shops. It is true that our government tolerates gin-shops; but, at least, it does not build and maintain them! I can not, therefore, but think that if Mr. Ball by his present publication shall have decided the Government of India to persevere in their encouragement of the cultivation of the grateful, and, at least, innoxious tea-shrub, in the place of the seducing but poisonous poppy, he will be entitled to the cordial thanks of every genuine philanthropist.

"This most desirable consummation would remove that, which now appears to be the only remaining stumbling-block to the successful and extensive diffusion in China, through our intervention, of the blessings of pure Christianity, and of all the consequent advantages of that higher and more refined civilization which may reasonably be expected to follow in its train. Several imperial edicts have been issued since the peace, expressly commending the general principles of Christianity, and giving a public and official sanction to the labors of our missionaries, as far as the limits assigned to foreigners, by the provisions of the treaty of Nanking, extend. The difficulties, therefore, which previously existed in an international point of view, are removed. There is now no longer any reason why our religious and our commercial intercourse with the Chinese people, if governed and conducted with common prudence, should not mutually aid and promote each other; and, by their harmonious operation, realize gradually all the advantages anticipated from the renewal of our peaceful relation with this extraordinary people. Our chief difficulty at present lies in the imputation to which our *sincerity* is

unavoidably exposed, as long as we continue to introduce into China with one hand our transcendantly pure Christian Gospel, but with the other the destructive and demoralizing Opium Drug! If ever the enterprizing spirit of our merchants shall succeed in breaking through the barrier which ancient jealousies and habits still interpose to a free intercourse with the interior of this vast empire, it will be by making the Christian Missionary his pioneer, and by availing himself of that powerful impulse which religious zeal in a righteous cause can alone confer and sustain. The examples of disinterestedness and universal good-will which our Christian missionaries and physicians have exhibited in union, in China, in the free hospitals already established at Canton and Hongkong, are calculated to soften the most obdurate hortas, and have not been altogether thrown away, even upon the lawless and hostile population of Southern China. It can hardly be necessary to add, that whatever thus raises the moral, religious, and social character of foreigners in China, must tend, in an eminent degree to a juster appreciation, amongst the Chinese, of the advantages generally of foreign intercourse."

These remarks commend themselves to every right thinker, but how impotent are they for all purposes of reform and abolishment of the opium monopoly, so long as it is *necessary* to declare a dividend on East India stock in Leadenhall Street. The subject must be brought to the bar of individual conscience, and the line between serving God and serving mammon made plain through all its ramifications. Until then no one will feel it to be his duty to wash his hands of it. We sometimes think that the little success which has attended Christian missions in China is owing to the frown of God upon the cause, in consequence of the way in which the Christian name is exhibited in China in connection with the opium traffic. Yet if we take another view—that the same God who overrules the affairs of trade, the designs of nations, and all the complex web of human events, to the promotion of his own glory, has pledged his power, his love, and his wisdom to the fulfillment of the promise that his Kingdom shall triumph over all—we may still take courage, and never cease to hope and labor for the good of China.

4. *Letter to the Editor of the Chinese Repository.*—This is a closely printed document of sixteen octavo pages, signed by W. H. Medhurst, John Stronach, and William C. Milne, dated Shánghái, Aug. 1st, 1851; it is designed as a reply to Art. III. in our April No., *pp.* 216–224. We shall only notice it briefly. "The principal object of the present letter," the writers say, "is to call attention to your correspondent's remark on the conduct of the London Society's missionaries, while they sat on the Committee of Delegates, both for the Old and New Testaments." If this be the principal, there seem also to have been two or three other objects in writing it, hardly less important. One of them is to prove that Dr. Bridgman is "your correspondent," and therefrom to show that he violated the confidence reposed in him as Secretary of the Committee of Delegates. On this

point, we beg to assure the respected writers of this Letter, that Dr. Bridgman had nothing to do with the authorship of the Article; he neither furnished any document for it, nor did he see it until it was in print. It was written by the Editor (S. W. Williams), on whom the responsibility of it rests, and the two documents on *pp.* 222, 223 were borrowed from the records of the local Committee at Canton; it was submitted to members of that Committee before publication, and some alterations were made at their suggestion.

The writers of the Letter also take umbrage at the phrase "Committee of Delegates;" and they go into several details to show that it is improperly applied. The withdrawal of these three brethren did not, in our opinion, break up nor destroy the character of the Committee of Delegates; those who remain are still delegates, and for aught we can see their body is as much a Committee of Delegates as ever. The whole body of Protestant missionaries in China has never sent delegates to any General Committee on revising the SS., and as long as there is but one body delegated for this purpose, we hold that that is the Committee of Delegates until its members are recalled, or it accomplishes its work. The agents of the L. M. S. do not wish to be called by this name; and we think no one can reasonably object to the terms adopted by each body of revisors to designate themselves. The point, however, is chiefly a matter of opinion.

The fact that a letter should have "been written by a body calling itself the Committee of Delegates to a public body (the B. and F. B. Soc.), regarding the principles of translation adopted by the L. M. S.'s missionaries," is also a matter of complaint; but it does not seem to us to be of such a nature as to call for all the remark here bestowed upon it. The writers of this Letter know that there has been considerable discussion among missionaries respecting the style adopted in the New Testament since it has left their hands, and that this style is well known to have been maintained by them in Committee—as they indeed acknowledge. Being the majority in that Committee, they could of course carry their own views; but not so when, in the Committee on the O. T., the majority was against them. As we said in our article, the questions of "style" and "principles of translation," are points on which much may be said on both sides. The style of a version may be considered so important, as it was by Castalion in his version, that to secure it the original meaning is sometimes deflected a little, as rays of light are when they enter a denser medium. Perfect fidelity may not always be compatible with classical elegance in rendering from languages so unlike as from Greek or Hebrew into

Chinese. These points were discussed at Shánghái in the local Committee, in March last year, and the majority passed a resolution instructing their delegates in Committee to "advocate a plain and simple style of translation, such as can be read and understood by men of moderate education." Dr. Medhurst with four others voted against this resolution. In the Committee of Delegates, points connected with this subject came up, and differences did exist as we remarked. The "great doubts" referred to on page 223 were felt, perhaps, more out of the Committee on the revision of the N. T. than in it, and it was to the general impression abroad that we had reference more than to what was said by the members of the Committee of Delegates.

When all these circumstances are considered, we can not see why the Committee of Delegates should not communicate with the two Bible Societies on these very particulars, and show plainly wherein and why its members differed from the agents of the L. M. S. who had withdrawn from their body. Why does the Committee of the L. M. S. take exception at the Committee of Delegates not informing it of letters they write? Have others also no duties, no rights, no liberties, in the matter of revising the Bible? If the writers of this Letter had felt free, on their withdrawal, to answer the request of their brethren in Committee, and frankly give the reasons for such a step; and perhaps also, have explained why their Directors (who could fully understand the consequences likely to result from its observance) could still pass their resolution of July 22d, 1850; and after it unite with others, on the 17th of December, at Church Mission House in advocating a common version; more cordiality might arise. The intercourse between the Committee of Delegates and the Committee of the L. M. S. can easily be made cordial and frank as becomes Christian brethren, if all parties will show a friendly spirit. The conduct of men in public stations is always considered a proper subject of remark by those interested in their movements; and if, in respect to the anomalous proceedings of the Directors of the London Missionary Society in this matter, we made unfounded surmises, or imagined wrong reasons for the withdrawal of their agents from coöperating with their brethren of other denominations and countries in the desirable work of revising the SS. in Chinese, nothing can be easier than for them both to explain. Until that is done, they can not complain if the best rationale is given which the context of circumstances suggests.

In this Letter, the writers deny that a difference of opinion respecting principles of translation was the reason of their withdrawal; but they give none themselves to account for the step, except that it was

their "only alternative." Yet we are informed that a difference of opinion existed among the members of the Committee of Delegates on the O. T. respecting style; prior to February last one of them remarked plainly on this point. It seems singular, therefore, after the debate and vote in the Shánghái local Committee in March 1850, on what style should be adopted in the O. T., that the writers of this Letter should express so much surprise at our remark, and deny to Dr. Bridgman that they had any previous information of his doubts on this point. The remarks made by Dr. Medhurst and his friends upon different styles of Chinese composition are well enough, and we find nothing to except in them; save that they have very little bearing on the general question. There are as many varieties of classical style in Chinese literature as in English, and as much room for choice, all being equally classical. We could remark at length on this point, and adduce examples from the new version of the New Testament, in which we think classical antithesis has been maintained rather at the expense of a faithful, perspicuous rendering of the inspired text; but we do not think this to be the proper place. Notwithstanding this, we still maintain our formerly expressed opinion, too, that as a whole it is "decidedly superior to former translations."

In conclusion, we express our regret at being obliged to make these remarks in answer to this Letter. The article in the April No. was intended simply to note the progress of events, and was worded in the most careful manner. Everything connected with the revision of the SS. is, and must be, perfectly voluntary. If a Society orders its agents to withdraw after a long coöperation in this work, whatever be their motives, there is no reason for division in the act. Every former attempt at translating them has furnished new expressions, and in this respect has been an advantage; and there is still ample verge for both the Committees now in session at Shánghái to do the best their learning and judgment approve in making faithful versions of God's word into Chinese. Time and use will decide, and both Committees must trust their performances to these arbiters. The publication of such remarks as are contained in this Letter injures a good cause, and had better be avoided. The Editor of the Repository would have gladly furnished its writers all the information they wished, as to the authorship of the article in question, and thereby saved them the trouble of proving what did not exist; but they they must allow to others the rights they claim for themselves, nor ought they to complain if they themselves force others to exhibit their conduct in its proper light.

5. *A Dissertation on the ancient Chinese Vases of the Shang Dynasty, from B. C.* 1743 *to* 1496. Illustrated with 42 Chinese wood engravings. By P. P. Thoms. London, 1851. 8vo. *pp.* 63.—This is a very pretty addition to our books on China, and besides having the minor merit of being an elegant specimen of printing, will also be prized by the sinologue as a valuable treatise on a little known subject. Mr. Thoms, as our readers doubtless know, resided in Macao for several years, engaged by the E. I. Company in carrying Dr. Morrison's Dictionary of the Chinese language through the press. He began his studies on Chinese vases while in China, but on his return to England, was unable to prosecute them as he wished. A long article on the subject was inserted by him in the Transactions of the Royal Asiatic Society, Nos. 1 and 2, in 1834, as noticed in our Vol. IV, page 194. The presence of a Chinese in England from Canton, named Alae, has now enabled Mr. Thoms to get out this brochure. In it he has given cuts of vases of five different classes, each of which commemorated a reign, or was used in a particular manner or for a special purpose. All of them are selected from the Poh-kú Tú 博古圖 in 16 Vols., a well known work containing about nine hundred plates of vases, tripods, bottles, mirrors, &c., used or made during the Shāng, Chau, and Hiá dynasties. Mr. Thoms remarks that "in the early periods of Chinese history, a custom seems to have prevailed of interring with the dead honorary vases, which reposed with them for ages; but during the civil wars, more particularly that about A.D. 200, the graves of the ancient monarchs and eminent statesmen were dug up and their ashes dispersed; then were many of these ancient relics discovered, and a new order of things having been established, they have been preserved to the present period. Regarding them merely on account of their great antiquity therefore (above 3600 years!), independently of their symmetry and style of ornament, they can not fail to be interesting to all who attach a value to what is ancient; while their inscriptions establish, unquestionably, the fact that the present Chinese written character is derived from hieroglyphical representations." We hope Mr. Thoms may be encouraged to go on in these researches; and make still further use of the native engraver he has employed, whose burin has been well exercised in producing these engravings, worthy of a place in the Crystal Palace, where it seems they were exhibited.

ART. XI. *Journal of Occurrences: search for foreigners in Formosa; disturbances in Kwángsi, and papers connected with them; loss of the French whaler Narwal on Corea; strike among the silk-weavers in Canton; gracious examinations at Canton; death of D. W. C. Olyphant; and of Rev. Charles Gutzlaff.*

THE *search for foreigners in Formosa* originated from an apprehension, awakened by the escape of three of the Larpent's crew, that other Europeans might still be held captive. Parties immediately interested addressed the United States' Legation, requesting that the subject might be investigated, both through the Chinese authorities, and directly at the island. Application was accordingly made to the commanding officer of the American squadron on the East India station to dispatch one of the vessels under his command to Formosa. While on the point of dispatching a vessel, the report of H. B. M. Str. Salamander, was obligingly furnished Capt. Walker, and this, with some other circumstances, induced a postponement of her sailing; and, in the meantime, instead of communicating with the Chinese authorities, the American Chargé-d'affaires in China decided to dispatch a trustworthy Chinese to Formosa to make inquiries. The following report of his mission has been furnished us for publication:—

The HON. & REV. P. PARKER, M. D., *Chargé-d'affaires*, &c. — *United States' Consulate, Amoy, 6th September*, 1851.

SIR,—Under date of 25th July, I informed you that I had appointed Oo-sian to proceed to Tai-wan as a special agent, for the performance of the duty required by your dispatch of the 7th of the same month. I have now the honor to advise you that the mission has been accomplished by him, and to lay before you a translation of his Report.

"I sailed from Amoy on the 12th day of the 7th moon (Aug. 8), and arrived off the mouth of the Tung-kiang on the evening of the 15th day, where we anchored. At midnight, a typhoon commenced with unusual severity, and on the following noon, in company with three other junks, we were totally wrecked, with great loss of life, and of all our lading and luggage. After having been exposed to imminent peril for about twelve hours, I providentially escaped upon a small raft and reached the shore, saving nothing but the clothes that were on me. My effects consisted of $30, the value of $15 in medicines, and $7 to $10 worth of personal clothing;—the medicines having been procured for the ostensible purpose of trafficking in them, so as to avert suspicion of the real object of my coming. I remained one day at the village of Tung-kiang, to get a suit of clothes made; and whilst here was waited on by a military officer, who informed me that he had orders to arrest any foreigner, or any Chinese subject employed by foreigners, who might land on that coast; showing me at the same time his warrant therefor, and saying that he was fully aware that I was of the latter class thus interdicted. He dismissed me, however, with a caution to be careful as to the nature of my communications with the inhabitants.

"From Tung-kiang I went to Lai-liau, the residence of Ban-chiang, (a person of much wealth and influence in this region, and the principal agent in effecting the late rescue of a portion of the Larpent's crew,) deeming it important

to confer with him on the subject previous to my adopting a definite plan of research. At an interview which I had with him, he spoke of the improbability that any foreigners were then in captivity in the southern part of the island, since the liberal reward which had lately been given by the British Government for the manumission of such was widely known, and would surely have brought them to light for the sake of further reward:—besides which he declared that he was intimately acquainted with the whole region of the south, including its interior, and if such captives were there he could scarcely fail of knowing the fact. He further informed me that the suspicions of the mandarins of Fung-shan district had been awakened by the recent visit of H. B. M. Str. Salamander, and that they had sent police-officers to apprehend the persons concerned in liberating the Larpent's men;—also, that he had himself been summoned to appear at Taiwan fú, to answer for his part in the matter; which, however, he had refused to do. The other individuals spoken of had succeeded in bribing the police, and were thus allowed to escape. I had heard that Ban-chiang was the owner of a watch, spy-glass, and sextant, and on inquiring of him the manner in which he possessed himself of these articles, he replied that they were brought to him by some aborigines, about four years ago, for sale:—that he neither knew their use nor their value—only that they were foreign instruments. He exchanged some goods for them, and while in his possession they were seen by a mandarin, who, taking a fancy for them, Bánchiang begged him to accept them, which the officer did. Just about the same time that these instruments were brought to him for sale, an European vessel was wrecked on the very spot where the Larpent was lost, and he supposes that if any one of its men escaped to the shore they were murdered by the same people who had killed the larger part of the crew of that ill-fated bark. The locality being considered as highly dangerous to the safety of even a Chinese traveler, it was against the remonstrance of Banchiang that I proceeded more than a day's journey southeasterly, to the point where these catastrophes had occurred, hoping to learn new facts there in relation to these and other wrecks,—in which, however, I was not successful. Two or three days before, in the tyfoon of which I have spoken, three junks were wrecked at this fearful spot, and three from their crews were murdered; the headless body of one of whom I saw lying on the beach.

"All these massacres of shipwrecked seamen are committed by a small but ferocious class of the aborigines, supposed to number sixty or seventy persons only, who inhabit a woody mountain-bluff, at the foot of which wrecks are frequent, and total destruction of life and property almost certain. These savages are said by the Chinese, and by the native tribes, to have a passion for acquiring human heads; which was thought by my informers to be more their object than even the possession of booty.

"Hence I traveled in a course N.N.E., as I judged, about 200 li (say 65 miles) visiting the Chinese villages of Lui-chong and Lin-luk, situated just at the base of the mountain-range held by the aborigines, at the distance of 70 li or thereabout, from the west coast. In this interior region I spent three days, diligently prosecuting my inquiries, but could learn nothing further than that three or four years ago a foreign vessel was wrecked on the eastern shore: of the fate of the crew and property they could tell me nothing. (This item of information I obtained from some aborigines through an interpreter.) From this place I went two-and-a-half days' journey, and reached Vún-kiang village, on the west coast, 60 li north of Taiwan fú. No intelligence could be gathered here, except that two European vessels were lost in the group of Pang-hú islands, (Pescadores) in the 29th year of Táukwáng (1849).

"At Pun-kiang, lying on the coast 90 li further north, this statement was confirmed; and having learned that a certain individual at this place, but now absent at the said islands, could give the fullest information possessed

concerning wrecks, I took passage thither, and landing at Ma-kun, the principal island, sought him out and found him. This man stated that in the 29th of Táu-kwàng, 3d moon (24th March to 22d April, 1849), near an islet called Kit-pe, lying but a short distance from Ma-kun, the top of a mast of a European vessel was discovered standing out of water. Also, that on the 28th day of the 7th moon, same year (13th September, 1849), a vessel (the cargo of which consisted principally of teas) was wrecked at the same place (? "Sarah Trottman"); that the crew of this vessel got off in two boats, so that nothing further was known of it, whilst the other succeeded in reaching Ma-kun, whence they were sent by the mandarins to Amoy in a Chinese vessel. From this island I embarked for Taiwan fú, where I in vain sought for additional facts in the matter. After one day I sailed for Amoy, and arrived here on the 9th day of the present moon (September 4th)."

I have nothing to add, Sir, to the foregoing Report, unless it be the expression of my full belief in the judicious manner, and in the zeal and fidelity with which the agent has prosecuted his inquiries. In doing so he has encountered great trials and privations; without money, without needful clothing, without friends, a stranger in an inhospitable land. I beg respectfully to commend his case to your consideration, and am, Sir,

With the highest respect,
Your very obedient servant,
(Signed) CHARLES WILLIAM BRADLEY.

The disturbances in Kwángsi are attracting more and more of the attention of the imperial government, but no man of energy or skill has yet assumed the management of affairs, and the whole province is suffering greatly. Saishangah has yet done no better than Li or Chau, the former commissioners, and the most active man at present in the field seems to be Wúrantai, the *fútútung* of the Canton Bannermen. In addition to what was mentioned on page 287, we insert a review of his proceedings, which has been drawn up for us by a friend. The official papers furnish the least doubtful sources of information respecting the sedition, though every one conversant with them knows how unreliable they are when subjected to a close scrutiny; yet the check which a comparison of several memorials gives to the statements in a single one, enable us to come nearer the truth, perhaps, than we can by testing common rumor in the same way. The remarks of Wúrantai in his memorial concerning the condition of the Imperial troops forms a good supplement, too, to the account of the Chinese army in this volume.

The Peking Gazette of the 11th June contained a memorial of Wúrantái detailing some operations which, as far as he was concerned, appear to have been little more than reconnaissances conducted with such prudence as to prevent the loss of any troops. He requests that he may be punished for his poverty of schemes whereby to exterminate the outlaws.

The following is his sketch of five days' work:—On the night of the 16th May, it was arranged that Chau Tien-tsioh should remain at Wú-siuen, the headquarters of the Imperial field force, and that Wúrantái and Hiáng Yung should advance upon the outlaws, who were said to be some 12 miles from a place known as Kú-ch'ing, or the Old Citadel, probably a fortified camp. He arrived with 200 Chinese and 20 Bannermen in time to see the outlaws (through his telescope) in possession of Kú-ch'ing; his force was too small to act on the offensive, and it was not advisable to encamp on the spot which he had reached; he was farther afraid lest his troops should stray back to Siáng chau, near which they then were, and alarm the inhabitants: so, to reassure the latter, he determined to proceed thither himself, and to take the opportunity of

observing the ground thereabouts. Struck by the exposed position of certain villages and towns through which important lines of communication pass, he had just written to point it out to the General Hiáng Yung and the acting Governor Chau Tien-tsioh, when he discovered that the outlaws were in the act of occupying the very position in question. At the same moment, a message came from Hiáng Yung, whom he had left at the district town of Siáng chau, to say that he was moving away east, in search of the enemy. He hurried after him to consult with him, and then returned to Siáng chau, and gave orders to Tsin Ting-sán, a general of division from Kweichau, and to Chang King-siú, an expectant prefect, to have their men in readiness to pursue the enemy on the morrow, leaving 1000 men arrived from Kweichau in reserve. During the night the outlaws fired some of the towns upon the important ground before adverted to, upon which be ordered up Tsin Ting-sán; the following day the outlaws fired everything lying within a certain territory. Hiáng Yung, meanwhile having exterminated all within another region named, returned to Siáng chau; and Chau Tien-tsioh arriving the same day, Wúrantái informed them of his want of success, and would have added his details and signature to their representation of their own proceedings, but their memorial had been already dispatched to Peking. He felt that he was making an ill return for the Celestial Bounty, which has once passed over his incompetence; that he has been half a month with the army, and is yet without any plan at all equal to the emergency; the outlaws are neither exterminated nor made prisoners, &c., &c.

It is almost vain to reason upon such documents; but we gather from this that the centre of war was still in the Siáng chau country; that the Imperialists had obtained no advantages that might augur a speedy termination of the campaign, whatever their success in minor affairs may have been; and that they are not making war upon any extensive base, but contenting themselves with defending a somewhat circumscribed position, or at the most, with unconnected sorties against the enemy, who appear to be in possession of the country in their immediate vicinity and on more sides of them than one.

It is doubtless to cover his retreat that Wúrantai presents the following memorial declaring his astonishment and indignation at the cowardice and indiscipline of the army. At the same time, as this can be hardly exaggerated, it may be looked upon as a just apology for the continued insolence of the enemy; it is withal a safe one, as, from his position, he can in no way be held responsible, as yet, for the evils which he feels it his duty to denounce. His pledge to do something in three weeks is not more boldth an that Hí-ngan under somewhat similar circumstances in 1832. The outlaws of Lien-chau were vanquished, for the time at all events, by half a million taels of silver.

"Your slave, Wúrantái, lieutenant-general of the Manchu garrison of Canton, associated with others in the direction of military operations in Kwangsí, upon his knees presents a second memorial. Prostrate, he expresses his opinion, that of all important points in military movements, the foremost is strategy, which may be stated generally to include such possession of information regarding the enemy, due estimate of the strength of one's own forces, reconnaissance of the ground, and consideration of the respective advantages of immediate action or delay, upon which the plan of the campaign being duly formed should be pushed forward, or modified as circumstances may require.

"But, however complete the plan of a campaign may be in all its parts, it is a rule necessary to victory that the troops should show energy: without energy on their part, the plan of the campaign will be thrown away; without a plan of the campaign, the energy of the troops will be exhausted in vain; whence it follows that there must be a bond between skillful combination and courage, before the means can be sufficient to the end in view. Still, the courage needed is not merely the personal courage of individuals; every soldier must be made courageous; the heart of the soldier must be as that of his officer, and therefore in war discipline must be regarded as of chief importance.

"The true cause of the present lack of energy in the army, and of the absence of all devotion on the part of the troops in action, will be found on inquiry to be the long peace during which the art of war has declined from neglect. Not

only are the soldiers averse from fighting, but there are few of their officers who have seen service. Hence, when any trouble arises, small or great, which calls for a movement of troops, it is never terminated with expedition. The whole evil proceeds from the fact that the troops are not constantly exercised they are inexpert at drill and cowardly; there is no subordination among them, no observance of military law: and if they are suddenly marched anywhere, officers and men are unknown to each other, so that is impossible to count with certainty upon a victory before going into action; and after an action, equally so to distribute reward or punishment as either shall have been deserved. If banditti commence depredations (*lit.* do the mischief of the bird of prey), it becomes necessary to assemble a large force [from different provinces. And this is of no use], for upon the ground that numbers will obtain a victory, they attack in a pell-mell fashion; and if the enemy be obstinate, in spite of their numbers, the troops are beaten.

"It is said in the Sayings of Confucius, the value of soldiers is in their experience as veterans, not in their numerical strength. Assuredly this is the case. But the veteran must be not only expert at drill and stout of heart, he must be made to feel patriotism, to be regulated by a sense of duty, to be subordinate and grateful, of one heart with his officer. There must be too a bond of common feeling between all ranks; superior and inferior must feel bound as father and son, brother and brother, by the tie of consanguinity; as the stomach and heart, the arm and the leg, by interchange of necessary service. When they join battle they must keep their eyes only upon the standards and signals, their ears open only to sounds of direction and words of command; the ranks preserving an even front on the march Thus they may indeed be said to be duly exercised. When ordered to the front they must avoid neither fire nor water; when directed to retire, no riches however great must tempt their cupidity. In the fight, they must be impetuous, to a disregard of life; in camp, they must carefully observe the regulations. Such soldiers will be worth one to ten; but they will only be stimulated to improvement, and better instructed in drill, where those commanding them are thoroughly zealous.

"It is difficult to explain what is meant by thorough zeal. The most important point is to bring the troops to be subordinate and grateful, and enforce strictly a respect of the regulations. We are told of the camp of Sí-liú, but we never hear mention of the troops of that of Pa-sháng.* Your slave is but a Manchu vassal who, rising from the ranks, has experienced Your Majesty's bounty, in an extreme degree. Unable hitherto to make any, even the smallest, return to the state, he has laid his hand on his heart ashamed. He has now been honored by your Majesty's bountiful recognition of his fitness for service, in his commission to assist in the direction of military operations. If he shall have been able to give no aid in earnest in the present emergency, the day on which he leads the Manchu troops to battle shall be the time when he will exert himself to show his gratitude. Mindful of his deficiency of talent, and his shallow knowledge, of no great experience, there remains only his very earnest and sincere zeal. Forgetting himself, forgetting his family, whenever the disposition of troops is under consideration, it will be assuredly his part to enter cordially into the designs of the other ministers. As records the command of troops in motion, while both obedience to orders and personal respect must be enforced with the strictness they require, the bitter and the sweet must be mutually shared. There should be a bond of community of feeling with the common soldier.

"In all that belongs to military regulations, and in their exercise, the soldiers must be instructed whenever they are not actually fighting, and by daily acting towards them with perfect sincerity, their officers will so move them to zeal and subordination, that hopes may be entertained of their spirit becoming really available for service.

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* The two places mentioned were cantonments planted in Shensi to keep in check a *wáng* or prince who rebelled against King-ti, fifth sovereign of the Hán, B. C. 135. Discipline was so strict in the first that the troops refused the Emperor admittance without their general's permission. His Majesty, who been already admitted by the second, complimented the more strictly disciplined garrison at the expense of that of Pashang.

"It was from a total want of discipline that the army never succeeded in subduing and exterminating the barbarians, throughout the affair with them; nor, since the commencement of that affair have they ever been roused ro return to a sense of it. Hence it is that the troops show no devotedness of courage, that they look upon retreat, when an action is about to commence, as a course of proceeding authorized by usage, and that it is a common event for them to abandon their posts of defense and to fly in all directions.

"This is the state of things at present. Your slave had long heard that it was such, but had never ventured to believe it. What he has himself seen on this occasion whilst accompanying the force in pursuit of the outlaws is indeed matter of most painful anxiety. Every rule that an army should observe is frequently broken; such is the insubordination of the troops that they act for themselves at any moment, before their officers have given them their order. As for instance, at Niu-lán t'áng, when your slave with other officers, halted the troops for a moment to observe the ground, several of the soldiers of the General-in-chief Hiáng Yung, and of the General of division, Tsin Ting-sán, notwithstanding the order to halt, would move on to Siáng chau; and as the militia collected from different quarters also hurried off to Siáng chau, it became in the end impossible to encamp at Niú-lan, as had been at first agreed upon. The General-in-chief, Hiang Yung, who had by this time himself moved up to Shí-mo village, observed to your slave, that such disobedience of orders as this must be fatal to the troops, and that, great as was his anxiety, he saw no means of helping himself; and so he encamped at Shimo village. This your slave witnessed with his own eyes; and he has heard that on previous occasions, the ranks of the soldiers and militia were mingled together, the front of the one confounded with the rear of the other; that they did not move uniformly in obedience to the words or signals of command; that, as soon as the enemy had fired a gun, the troops became dismayed; that if one or two happened to be wounded, the whole body began to think of retiring. With such a state of things, what hope can there be of certain victory? What means is there of enforcing respect by a display of the dignity of war? And, meanwhile, in both the Kwáng provinces, there are large numbers of robbers, and numerous confederated banditti, who, upon every occasion, and at a moment's notice, flock together and create disturbances. This is all the result of their observation of the proceedings of the Government forces during the time they were employed in the affair with the barbarians. Dreading them, once, as the tiger, they have of late regarded them as the sheep; and being without any fear of a check to their licentiousness, they are ready enough for disorderly doings. Besides this, among the tens of thousands of militia who were disbanded after the pacification of the barbarians, there were some bearing arms for purposes of their own; of this description of unemployed vagabonds, very few set about seeking any lawful calling, but large numbers banded together to commit robbery.

"If, at the present era, the internal discipline of the army be not reformed, if it be not made to show itself terrible without, not only will the matter before us require a long time ere it can be disposed of; but, which is even more to be feared, the army will speedily become more disorganized than it is, the spirit of the soldiery yet more unruly; the contempt of the outlaws for it will increase, and there will never be a day's peace in the Two Kwang.

"We have been told that the outer barbarians are in the habit of saying that of literature, China has more than enough; of the art of war, not sufficient. A complete success has been announced in the districts of Yingteh and Tsing-yuen; not one of the ringleaders it is said, has escaped; thus in Kwángtung the power of the military has made itself to be feared If in Kwángsí it were possible really to give once more their full effect to the rules of the service, to recover the army from its demoralization, to inspire it with courage, and so to make it widely terrible, there would not only be an immediate prospect of utterly annihilating the outlaws now in arms, but in time to come, others would be too much alarmed to attempt a repetition of this display of rebellious feeling; and if the Government troops which have joined this force from other provinces, have the habit of obedience, we shall not either be in want of men.

"Your slave, who simple-minded and zealous, is entirely devoted to the duties of exercising the troops, and exterminating the outlaws, has to add that he would now avail himself of the existence of the latter to effect an improvement in the discipline of the army. Should it be urged that the emergency to be dealt with can not be met with sufficient speed, if troops are to be drilled now when war is impending, it may be answered that when drill goes on in a regular course for a length of time, men are apt to lose an interest in it, because they do not see any immediate use for it; but that when war is impending, from the sense that drill must be immediately available, every man will strive to become a proficient in it as soon as possible.

"Your slave had brought with him from Kwángtung 100 wall-pieces, 200 matchlocks, 200 long spears, 120 iron rockets, and 2000 paper rockets, all of which arms, and his ammunition as well, were sufficient in number and quantity and ready for use. On his arrival at Wú-siuen, he conferred with the acting Governor Chau Tien-tsioh, with whom it was arranged that 1000 of the troops of Kweichau should be placed at the disposal of your slave, to be instructed in drill before they took the field: but as the new troops, although daily expected did not arrive, this apportionmeot was not carried into effect; and, for the present, 1000 of the division of Tsin Tingsán, which that general had brought from Kweichau, have beeo placed under the command of your slave for active service. From the extreme exhaustion and dispiritedness of these troops, it has been found no easy matter to stimulate them, all at once, to exertion; nor less difficult to instruct them in the use of their arms; it was not either to be expected that orders given would be to a certainty obeyed. It would have taken twenty days' close attention to their drill before they could have been in anything like order, but it was impossible at this crisis, when no time was to be lost in preventing the spread of the outlaws and exterminating them altogether, to devote the troops exclusively to drill. After much deliberation, it appeared that the only plan would be to turn the prevention of the enemy's farther advance to the benefit of drill; to select the spots at which it was absolutely necessary to keep the foe in check, aod to devise measures for the defense of these; as, whether the troops were exhausted or not, they would be more than competent to the task of defending them, even if they were unequal to aggressive movements.

"Suffer your slave to consider his prevention of the foe's advance as his means of instructing his forces in drill, aod this instruction to be regarded as the annihilation of the foe: as soon as he shall have ascertained that the smallest dependence can be placed upon the courage of his men, their spirits shall be roused by one beat of the drum, and some success may be obtained. But he apprehends that if a contrary course be adopted, and they be hurried into action, while the officers and men are unknown to each other, there will be a repetition of former disasters; and for all that the proverb says, 'In war, the grand point is to be as alert as a spirit,' it is as essential that the strength of the one party should be fairly measured against that of the other. It is better to take time and accomplish an object, than to miss it through overhastiness.

"Your slave has no thought of self or family; would he dare, dastardly, to hang back? Still, the ancients acted on the defensive in war, ere they took the field; when they had taken the field, no matter what possession they seized on, none could stand before them. Does your slave venture on a comparison with the ancients? [No;] but having informed himself of the real posture of affairs, he dares not, in rash ignorance, call for haste, as it would produce coofnsion that would entail farther hindrance on the service. If, within twenty days, he shall have been unable to drill his troops, let your slave be punished for his falsehood!

"With reference to the necessity of obedience to their orders on the part of the troops, your slave being indebted to the bounty of your Sacred Majesty for his commission to assist in the conduct of military operations, the officers of the division under his commaod must of course be amenable to his orders. If there be any doubt about this command, they will not attend to the orders he may give for their movements in any direction. He would therefore pray your Majesty, if there be oo impropriety in the request, in consideration of the importance of the campaign, to signify your Pleasure, and define his command.

"Your slave, sincerely zealous (*lit.* blood-honest), although simple and unenlightened, has not ventured to speak until now; but having seen all that there is to tell, during the time that he has been engaged in pursuing the outlaws, he would not dare to do else than make a true representation thereof."

The humility and zeal of Wúrantái appear to be acceptable to His Majesty. Upon the 12th July he issued the following Decree:—

"Upon the receipt of the memorials of Chau Tien-tsioh and others informing Us of their advance upon the rebels in Siang chan, and of the great victory obtained over them, We immediately sent down to the Board to signify our pleasure that they should take into consideration the merits of Wúrantái. A memorial now received from Wúrantái, informs us that he had gained a victory on the 9th of the 5th moon (5th June), at Liáng-shan village; but that, on the following day the general of the Weining division had retired as soon as he saw the outlaws, and that the troops under him had suffered in consequence; for which cause he prayed that he might be punished. Our troops on this occasion closed upon the haunts of the banditti, and showed great courage in their extermination of them, the rebels received a severe chastisement, and although there was a slight blemish on the success, the error committed was not sufficient to obscure the honor of what was done. Wúrantái, too, succeeded in converting a defeat into a victory. We will, therefore, that his prayer to be punished be disregarded, and that his previous recommendation to the favorable notice of the Board remain uncancelled. He has presented a faithful relation of the facts to Us; in his memorial he has not deceived Us, and if he lost no time in performing some action of merit, it will be our place to reward him yet more and very abundantly.

"But, for the acting *fútsiáng* Tung Pang-mei, and the acting *tsántsiáng* Kingluh, who were in command of the troops of the Wei-ning Division, who, notwithstanding the orders repeatedly sent them, would not quit their encampment, and then as soon as the outlaws assaulted their position, retired from it with precipitate haste, thereby causing a serious reverse after a victory had been gained, their crime is utterly without excuse. Let Tung Pang-mei and Kingluh be deprived of their appointments, arrested, and interrogated: let them be handed to Saishangah to be proceeded against with the utmost rigor; and let the report of his finding, when he shall have tried them, be forwarded to Us. Beside these let all the other officers and soldiers who partook in this failure (*lit.* lost their chance) be punished, and their punishment reported to Us.

"Henceforth let all officers commanding troops make a point of obeying their orders; let them be eager and valorous, intent upon the performance of good service. Let them not dally till they spoil [the day], and so put themselves in the way of severe punishment. Let them tremble with awe! Respect this."

Detached notices like those contained in these documents poorly supply the information we should be glad to have of the conduct of a struggle, which though hitherto confined to one province, has been protracted and developed until it has attracted the attention of the whole empire; and doubtless, too, in no small degree the solicitude of His Majesty's ministers. We have made many inquiries as to the probable origin of the sedition, and where the chief strength of the insurgents lies, but have received little satisfaction in the answers. Some of the Chinese have told us that the insurgents are composed of the riffraff of the Two Kwang, aided by discontented persons near the frontiers of Cochinchina and Laos; while others have the impression that they are banded together in a league like the old Pih-lien kiau, or White-lotus sect, whose intrigues and struggles gave so much trouble to Kienlung. Both these suppositions may be partly true, but they are hardly sufficient to account for the support the outlaws have received from the inhabitants of the province. There is a very general impression in Canton and its vicinity, that they are

somehow connected with foreigners and with Christianity, and the term *Shángti hwui* is often applied to them. This rumor is so prevalent that it can hardly be referred altogether (as some are inclined to do) to a ruse on the part of the authorities at Canton to increase a dread of the insurgents among the people hereabouts, by associating them with foreigners, but it seems to have come from Kwángsi. Some have asserted that the self-styled emperor Tienteh was baptized at Macao some years ago, but to this we attach little credit; yet the people here generally believe that he and his party worship none of the gods of the country, nor pay the least reverence to their images, but clear their temples of all idols, and appropriate the buildings to other uses; they agree too in saying that he keeps a seventh day of rest, but are ignorant of any ceremonies peculiar to it. The following memorial of Chau Tientsioh, dated in May last, gives some countenance to the supposition of a league against the authorities, and the expressions in it respecting the "books of Jesus" may be the principal source of the rumor in question elsewhere, for we have seen no such remark in any other document emanating from officials on the spot. The paper furnishes, too, the only attempt we have seen to explain the origin of the rising, and is on that account worthy of perusal:—

Chau Tientsioh, specially appointed to superintend the military operations in Kwángsi, with the powers of governor-general, kneels and memorializes, showing how he has degraded a prefect, district-magistrates, justices, and secretaries who have sided with or overlooked the seditious acts in their jurisdiction, requesting the Imperial will upon these degradations and arrests, that strict severity may be visited on them, and humbly begging His Majesty to bestow his glance upon it.

I was staying at the time in Wú-siuen, the better to repress the seditious bands, when Wáng Tsohsin, a graduate of Wúsiuen then living in Kweiping district, came to my encampment and informed me of the compact formerly sworn to, and the club formed by Fung Yun-shan with Tsang Yuhchin and Lú Luh: "It was in 1849, when this Wáng seized Fung and Lú, and some books belonging to the club, and handed them all over to the head of the township of Kiángkau, who forwarded them to the Kweiping hien for examination. Lú Luh died in confinement, but Tsang Yuhchin heavily bribed the justice of the township, so that he with the gentry of the place falsely represented the case to the district-magistrate, and his underlings surreptitiously set Fung at liberty. Fung then went to the authorities of the district and department, and falsely accused the graduate Wáng of having wrongfully charged him" On hearing this, I instantly sent a special order to bring all the papers connected with this case, that I might closely examine them.

It appears that Fung is from the district of Hwá in Kwángtung, and came to Kweiping hien in Kwángsi in 1844; he lived in Lú Luh's house teaching youth in 1845, and during the next two years in the house of Tsang Yuhchin in the same occupation. In Dec. 1847, this graduate Wang, aided by the constables and headmen arrested Fung on the 28th of December, because that he and Tsang had been propagating magical arts to seduce the people, and forming bands and cabals, to destroy altars and images in the temples, and handed him over to the head elder Tsang Tsúkwáng; but his accomplices, Tsang Asun and others, rescued him by force. Wáng and his friends then informed the justice of Kiángkau of all these particulars, and gave him the documents of the league; but Fung, on his part, also accused Wang of planning to extort money under false pretenses and implicate him in crime, and requested the magistrate to examine him. He also, at the same time, brought the affair to the notice of Wang Lieh, the district-magistrate, who on his part judged that the graduate was making a great bluster out of nothing in his paper, and accordingly replied

"When the parties are brought up, I will examine and judge the case equitably." The township justice, named Wáng Kí, thereupon brought Fung and Lú Luh to the Kweiping hien's office, where they were both questioned and detained in the lockup, in which place Lú sickened and died. Wang Lieh at this time vacated his office, and Tsang Chú became acting *chihien*. Fung now once more petitioned Kú Ynen-kái, the prefect of Sinchau, stating the false accusations and wiles of Wáng Sintsoh; a reply was given, "Let the parties be brought up for examination." But the district-magistrate had already examined Fung, and acquitted him of being a seditious person and of all illegality, and sent him back to his own place in Hwá hien in Kwángtung, with request that he might be detained there. These facts are in the records of the case.

On examining the whole matter, it seemed to me that these circumstances did not altogether agree with the paper given in by the graduate Wáng. I examined Ku, the prefect and Wáng Lieh who had before been the district magistrate, to learn why they had not extirpated seditious, and supported loyal persons, a duty which they could not shift on others; and also, when this villain Fung was forming cabals during a number of years, and swearing persons into it within a few miles of the city in the house of Lú Luh and Tsang Yuhehin, why they had heard nothing of it? When the graduate Wang had informed them of it, what hindered them from going to the village and personally examining, so as to be perfectly sure whether the altars and temples with their images had been destroyed or not, and whether the vagabonds possessed heretical books in which Jesus, a false god *(sié shin)* of the Europeans was spoken of, and had themselves seditiously worshiped and honored him? And whether, too, Fung had himself written or taught these books in a guileful way, and had planned sedition in so doing, could, with every other of his acts, have been ascertained. Why did this prefect and magistrate act so, like statues as they were, unable to distinguish between black and white? Not to speak further of their vacillating conduct, the manner in which their official secretaries issued the replies was like that of fools.

I find that the rule of the officers in this whole province of Kwángsí has been very negligent; indeed I have seldom heard or seen a place where matters have come to such a pass. It has thence resulted that this Fung Yunshán in his perverse heart has not had the least fear of them, but privately returning to the province has stirred up the rustic people, some of whom have suddenly come out in their seditious conduct, and we know not how many have secretly joined them. The people having experienced this calamitous misfortune, the service and outlay for the troops have been greatly increased, and all owing to these officers having so given in to this disobedience; they have injured the people and impeded the government; their crimes are unpardonable.

The degradation of these officers was of course decided on, but so far as regards quelling the rising, with as little effect as if they had been so many corporals in Kirin. The chief scene of conflict has been near the department of Sinchau lying on the southern banks of the Pearl River, and along the Yuh River, especially in the districts of Kweiping, Wúsiuen, and Siáng, where the imperialists have also centred their forces. This Fung Yunshán 馮雲山 mentioned in Chau's memorial is he who has assumed the imperial style of Tienteh. His father's name is Fung Shautsun 馮受存 and that of his chief adviser Yáng Shau-tsing 揚授青 of Pingnán hien. A reward of twenty thousand dollars has been offered for the head of each of them. An officer was also deputed not long since by Sü and Yeh to proceed to Hwá hien, and completely destroy the ancestral tombs of the Fung family, in order to vitiate the *fung-shwui* of Tienteh. This was done in former times by Litsing, the rebel who destroyed the last emperor of the Ming dynasty, and if one can judge from the formality with which it has

been done, it is probably regarded as a powerful remedy against such maladies in the body politic. The officers of Tienteh, except his father, are all men from Sinchau fú.

The emissaries of government in Canton evidently try to repress all rumors relating to the insurgents, and this accounts in some measure for the discrepancy in those we hear. Governor-general Sü is now at some point in Káu-chau fú in the southwest of this province, to oversee the frontier. A large body of troops from Hwuichau fú left in September for Loting chau to assist in repressing a rising there; but we agree with those natives who think H. E. is not likely to reap any laurels in warring against the "thieves."

One result of the troubles in Kwángsi is that they are likely to derange the trade of Canton for a long time. We think that the inhabitants of all the southern departments of Kwángsi more or less sympathize with the outlaws, and that the hopes intimated by Wúrantái of reducing them by starvation are not likely soon to be realized. A large proportion of the towns in this region are governed by local and hereditary chieftains whose authority over their retainers is stronger by far than the sway of the government. Long continued oppression on the part of the prefects and generals stationed there, may have made them ready to listen to the suggestions of a schemer; for Tienteh, like all his race of reformers, promises largely, telling the people that if he gets the power, their wrongs shall all be righted, and peace and plenty will fill the land. It may be added too, that persons apparently well informed, say that he is fair in his dealings, restrains his soldiers from rapine, and levies no more than the legal demands of the usual rulers. He has coined money, instituted literary examinations, and appointed his six Boards; but with all this, we can hardly ascertain where his headquarters are; they are most likely, however, to be still in Kweiping district.

Loss of the French whaler Narwal.—This vessel was a ship of 450 tons from Havre, and was totally lost on the islands near the southwest of Corea on the 3d of April, in lat. 34° 11′ N.; the crew, with the exception of one man, reached the shore in boats, or by leaping from the wreck to the rocks, saving almost nothing but their lives. In the morning of the 4th, they met together in a small cove, and immediately began collecting fragments of the wreck, casks, spars, and boats, for the purpose of forming a camp. Here they all remained for a week on good terms with the natives, who assisted them with rice and other provisions, and showed no disposition to injure them. M. Arnaud, the chief officer, with eight men, who volunteered the desperate venture, left the island on the night of the 10th in one of the whale-boats, and after a perilous and rough passage of five days safely reached Chusan and Lukong, from whence they were taken to Shánghái. On hearing their story, M. de Montigny, the French consul, chartered a lorcha to go himself to the rescue of Captain Rivelan and the nineteen men still in Corea. He took four of the whale-boat's crew with him, and set sail the next day, April 20th, with a fair wind, accompanied by M. de Kleczkowski, the interpreter connected with the Consulate, and Mr. McD., an English gentleman residing at Shánghai. From the account given by the latter, inserted

in the North China Herald, we collect the particulars of the trip, which resulted successfully in the rescue of the survivors.

Land was sighted on the morning of the 25th, and the lorcha ran into the shore, casting anchor in a cove which was little better than an open roadstead; where the beach was lined with black basaltic rocks. This was the western point of Quelpart I, in lat. 33° 19′ N., near a small islet off the roadstead named Eden I. by Sir E. Belcher. Only one house was visible, but on the party reaching the shore they saw a crowd of the lower sort collected to see them, and a number of catamarans aground near by; these last were made by lashing a dozen logs together, and defending their top by a framework of bars and stanchions. We extract the account of the reception of the foreigners, condensing some of the details a little:—

"The people on the beach were of the lowest class, clad in wide quilted jackets and trowsers of unbleached coarse hempen cloth, yet their appearance did not indicate less cleanliness or comfort than that of the same order of Chinese. Their complexions were similiar to Chinese of a corresponding latitude, yet their *tout ensemble* was very different, arising chiefly from the head not being shaved as in China, the men wearing the hair tied up in a knot on the crown of the head, and the boys having it long and hanging over the back. They were good humored, cheerfully collecting shells, sponges, &c., for us in the hope of being rewarded with a cigar. Presently the whole of our party had landed, and our attention was called to the top of the beach where an officer appeared, who was talking and gesticulating with some vehemence of manner. He had just arrived on a little rough pony, and as we approached he beckoned us to return on board in a way not to be misunderstood; but his rapidity of gesture and volubility of speech were alike lost upon us, as we merely replied by handing him a slip of paper with a line in Chinese intimating that we intended to have a parley with him at his house, but not *there* in a crowd. This he read off in a loud and interrogative sort of tone, then talking on for some minutes in a vociferous voice as before; but as we showed no intention of returning, he suddenly mounted his little horse, whose height was about equal to the diameter of his master's hat, and trotted off.

"The day was wet, and the appearance of the country dreary, but we trudged on by a narrow road confined within stone dikes on either hand, and at the time little better than a water-course. We soon descried the walls of a fort at the distance of about half a mile across some wet field land. One of the Coreans, a numerous retinue of whom accompanied us, beckoning us to follow him into the fort, we approached within a short distance, but as the official cavalier did not show himself to receive us, and the gate being shut, we turned off and entered the first cottage in the adjacent hamlet. It was that of a poor husbandman, having three small apartments nearly filled with agricultural implements, &c., walls not six feet high, and thatched roof; a rough stone dike of about five feet high inclosed the premises. Finding seats as we best could, we sat down under the projecting eaves of the house, and as the yard in front was soon thronged by the Coreans, we ascertained that most of them could read and write Chinese, and accordingly addressed ourselves to one of the principal men, inquiring regarding the officer and the fort. The former, we were told, was a Great Frontier Protecting General, on reading which I am afraid some of us laughed rather disrespectfully, but our peasant scribe was not discomposed. 'Send and tell the Great Frontier Protecting General that we guests are waiting to be received,' we added.—'The General has no time for idle conversation,' answered the old fellow.—'Not very polite,' said we.—'Our country is distinguished for propriety of manners and rectitude of principle,' he rejoined—'How many men and guns are there in that fort?' we asked—'The laws of our country are very severe, and forbid communication with you, so I can not tell you,' he replied, moving away, as he drew his hand across his throat, giving a very significant sign thereby.

"Finding nothing could be learned thus, we advanced to the fort The gate was still shut, but one of our European sailors climbed over the wall to open it from the inside, while our Canton braves put on a fierce look, as if in expectation of a desperate sortie from the garrison. Great was our amusement therefore to perceive on the gate being opened that the interior contained nothing but a field of young wheat, with several small huts and two ponies at the further end. The wall of the fort was built of rough stone, about twenty feet in height, having numerous embrasures in the parapet, and of a quadrangular form, with a projecting bastion at each of the four corners, and a covered gateway. Its extent was about two hundred yards in length and about one hundred yards in breadth, and to judge from its decayed appearance was probably built during the war with Japan about 150 years ago, and neglected since that time.

"As we advanced up the path in the centre we perceived the General. He received us courteously in the only place he seemed to possess adapted for public occasions. It was a small square cottage open to the west, which direction it fronted, and partly at the sides; covered with a good thatched roof, which was supported by four substantial wood pillars about eight feet high, their bases resting on stone pedestals, and having a plank door and tolerable clean appearance. Mats were spread for us on the floor, but finding the posture *à la Turque* not very convenient, the General did his best to procure substitutes for chairs. He was a man of middle stature, olive complexion, features somewhat sharp but interesting and his eyes resembled the Japanese more than the Chinese. His look was intelligent and penetrating. His hands and feet were small, his hair was dressed in a knot on the top of the head, and secured by a broad band of delicate network composed of black silk and hair. 'The hat,' says Belcher, speaking of another officer he saw, 'which is a light fabric, and most beautiful piece of workmanship, is composed of the fine outer fibres of the bamboo, dyed black [many are not], and woven into a gauze, like our finest wire-work. The rim is about two feet in diameter; the cone rises to nine inches, having a diameter at the truncated vertex of three inches, where it is slightly convex, and has one or more peacock's feathers attached in a kind of swivel, forming a graceful headdress, and one not unbecoming a military character. Beneath this hat our chief was decorated by two necklaces or collars, one composed of large ultramarine blue balls apparently of porcelain, the centre being about nine-tenths of an inch in diameter, diminishing in size towards the extremities. The other fastened behind the left ear and crossing the breast, but this was composed of long tubular pieces, about a quarter of an inch in diameter, by two inches in length, tapering at the extremes and apparently amber, having a dark colored red bead between each. His personal dress consisted of a fine loose shirt of grasscloth, trowsers and stockings in one, of a species of [white] Nankeen, and leathern boots of very neat workmanship in the loose Wellington style, the upper part being of a black velvet; a loose tunic of open texture approaching to coarse grasscloth or muslin, having the cuffs lined and turned up with scarlet silk, confined by a broad sash of blue at the waist, completed the house dress.' The only article of foreign manufacture that we obseved in our host's dress was his hat strings, which were composed of fine white twilled Manchester cotton cloth. At the Amherst group, we subsequently observed one of the officials who visited us had the wide sleeves of his gown turned up with longcloth. These were the only instances we perceived of European manufactures.

"Shortly after communication commenced in Chinese writing. The people around our little hall began to express their interest in the proceedings with more noise than was agreeable, intimation of which being given, our host gave a loud order, and a man was instantly seized in the crowd. Making no resistance by word or action, he quietly submitted to be thrown on the ground face downwards; his clothes were then drawn down bare from the waist to the knees, and the instrument of flagellation was about being applied to the hams of his legs, when we interfered, giving the General to understand that no punishment of that nature could be permitted before us. This instrument resembled somewhat in size and shape the blade of a wherry's oar, having a round handle of about two feet, and would seem to be in much more diligent use than even the bamboo in China for the same purpose.

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"Our host ordered a repast to be spread for us, consisting of boiled rice, dried fish, slices of beef, vegetables, sea-weed, and a species of sea slug, accompanied by samshoo and a beverage tasting like cider. The whole was served up on small tables of about fifteen inches in altitude, a convenient height for the posture of the natives. The rice, &c., was served up in bowls made of metal, apparently a mixture of brass and tutenague, with small flat dishes of common earthenware; the chopsticks were composed of the same metal and flat in shape."

During the interview, the old General protested that he had heard of no European vessel lately wrecked on the coast; but his information on other subjects more nearly connected with his position, was not such as to lead his visitors to expect much. However, after arranging that he should return their visit on the morrow, they took leave and went aboard. During the night, a squall came up and drove the lorcha inshore, putting the whole in great danger of shipwreck for a while, but the wind subsided towards morning, leaving a very turbulent sea. The General was not able to get off that day, but the next day he came in company with a *chihien* and some other officials, all of whom after some trouble managed to get on board. Here they were entertained with a repast, and requested to furnish a pilot to assist in taking the lorcha up to the scene of the shipwreck, it being civilly intimated to them that they would be detained till the request was granted. They soon therefore acceded to the proposal, leaving one of their secretaries and four of the boatmen to carry the lorcha through the islands, glad enough doubtless to get ashore again. The breeze favoring, M. Montigny ordered his vessel to stand out to the south, which she did till the southern coast of Quelpart opened out around a lofty perpendicular bluff, where she anchored. The view from this anchorage is thus noticed:—

"On our left was the bold head recently passed, its black rocks mingled with several masses of iron-stone; before us a hill extending nearly to the beach, bold, rugged, and nearly perpendicular on three sides, towered up to a height of about 600 feet, its flattened top, and bleak withered sides of gray basalt, standing out in strong relief against the the sylvan ranges and conical-shaped hills which skirted the vale behind; while on the right the sandy bay terminated at the distance of a few miles in another rocky headland, rising like a vast wall sheer out of the water, and behind which the mountains rose to the highest summit on the island."

Towards evening the foreigners took a stroll on shore, groups of natives following them, or tarrying on the beach to see their boat. The fields near by were, in many places separated by stone dikes, and cattle grazing within the inclosure. Iron seemed to abound, and the beach under the steep hill near the shore was composed of a conglomerate into which iron entered as a constituent. Wheat and barley occupied the fields on the uplands, and laborers were ploughing up the low grounds for receiving the rice. Wherever the foreigners went, the people shouted to the women to retire, but no serious obstacle was placed in the way of their progress.

The next day, one of the party went ashore to receive some provisions which had been requested, and found the General and the district magistrate, with other officials in waiting. They received the presents of cottons and

other things in exchange, being especially pleased with some bottles of spirits; in this particular the Corean functionaries act more sensibly than those of Japan, who decline all remuneration. The articles having come on board, and the wind favoring, the lorcha set sail for the Amherst isles, passing around Loney's Bluff, as Belcher named the southwest cliff of Quelpart, and steering north along its western shore, till she cleared it entirely. Mount Auckland, the loftiest summit on the island, 6544 ft. high, rose far above the clouds, and formed a commanding object. During the night, the breeze carried the vessel rapidly on, and in the morning she was in sight of what was thought to be Lyra island, off which she had to beat during most of the day; that night she lay to off a narrow passage, which was entered the next day, and an anchorage reached towards evening. On inquiring of the islanders near the place, where the wreck of the European ship was, the Consul was told, "on the Eastern island." Next morning, May 1st, M. Arnaud descried in the distance the islets where the "Narwal" was finally lost, and sail was immediately set; it was about twenty miles off, and was not reached till noon. The anchorage of the lorcha was in lat. 34° 11′ N., on the west side of Fei-kin táu, or Flying-bird I., in the district of Lochau, and department of Tsiuen-lo. It is girded on three sides by bare hills rising five or six hundred feet, and partially protected from northwest winds by a bold cliff at its entrance. Two rounds were fired to announce the arrival of the party to their friends, and after some delay, which gave rise to apprehensions lest relief had come too late, the natives were seen on the ridge. The party landed and proceeded to the camp formed by the "Narwal's" crew, where they found two Corean officers, one of whom recognized their guides with apparent pleasure. Captain Rivalan and his party were at a neighboring village, whither all immediately started; the officers and their trains in company, The account of the meeting with them, and of their treatment since the departure of M. Arnaud, are here quoted:—

"After leaving the camp we climbed over a hilly ridge, and then found ourselves descending towards the central valley of the island. The slopes of the hills were bare and sandy except in those parts which were sheltered frem the fury of the northern blasts, on which a scanty soil supported some tracts of stunted firs, which supply the islanders with fire-wood. Our path led down along the sandy bank of a small brook which issued from the hill, giving life to a scattered line of dwarf willows.

"One of our men had preceded us, carrying the news of our arrival to their former shipmates, and here it was that we at last beheld the crew of the lost *Narwal*. A grizzled and a motley band they seemed, as they advanced towards us with their captain at their head. A month in Corea had certainly not refined their appearance, and the meagre and broken-down looks of some of them bespoke little satisfaction with their diet of rice and aromatic fish thrice a day, varied by the addition of a small portion of beef every *seventh* day. No wonder then that they should welcome their deliverers with hearty shouts; that our party should feel the pride and gratification of success; so that when both joined, the vivas and cheers that arose made the old hills ring again. In fact, a general enthusiasm prevailed—the liberated Jacks tore off their tickets, and jumped about for joy, and even our brave captain Demetrius shouted and cheered till the tears ran down.

"It was well that relief was not longer delayed. After the escape of the first boat as already narrated, the headmen of the village induced the Captain to leave the camp and remove thither with his men. They quartered them however, not in the village, which was situated on a healthy site on the slope of a hill, but in huts at some distance in the midst of the paddy fields. The huts were three in number, two of which were appropriated to the Captain and his men, and the third to the Corean guard. Their

dimensions, like most others on the island, were on the most Lilliputian scale, the principal apartment in each measuring only about seven feet by nine; hence the twenty men to be accommodated found themselves so crowded that they could not stretch themselves at length when they laid down to sleep; and they were in every respect the most wretched places I saw on the island. There was a small courtyard around each hut, beyond the precincts of which they were strictly prohibited from proceeding. Any attempt of the sort was certain to bring down the vengeance of the *shàng-kwán* or high officers, of the village, upon the guard, who were bastinadoed without mercy; and irksome as the confinement was, the sailors refrained from involving these poor fellows in trouble. Shortly after the escape of the boat above noticed, four more officers arrived and took up their residence at the village; the crew were then numbered from one to twenty, beginning with the captain; each man having his wooden label with the number in Chinese characters inscribed on one side, and the same number of bars cut on the other, tied to his breast. The party had understood by signs that they were in a few days to be transferred to the mainland, about a hundred miles distant; and we afterwards learned from the officials that the men were to have been taken to King-ki-tao, the capital city, there to await instructions from Peking.

"Numbers of people visited the 'distinguished foreigners' to gratify their curiosity, and by levying a regular toll in kind the sailors continued to keep up a small supply of tobacco. Some of the villagers also took lessons in the French language, in which they succeeded much better than Chinamen could have done; and it was diverting to observe them exhibiting their proficiency to us; pointing upwards, they would exclaim, "Le soleil!" and looking down cry, "La terre!" The *r* and *l*, which puzzle the Chinese of the South, are sounds too common in Corean to be difficult to them.

"We all went on to the village, where the population was in a state of unprecedented excitement, and the whole body of the *shàng-kwán* came forth to receive us. We were led up to the principal house, which was divided into three apartments. Generally speaking the cottages are thus divided; one end compartment forms the kitchen; the middle room is the eating and sleeping-chamber, and is not incommoded with chairs, tables, or such like superfluous articles, but being raised two or three feet from the ground, the plank floor is covered with matting on which they sit; the walls are covered with a stout white paper, as also the lattice-work doors which fixed—(on iron hinges)—are about four feet in height, giving light and ventilation to the apartment; one or two boxes in the corner contain spare clothes, and in the other is a small roll of bedding. The average size is about eight feet by ten, and the height of the interior barely sufficient to admit of standing upright at the sides. The third room is devoted to agricultural implements, &c., and the eaves of the house projecting about three feet are supported by wooden posts, thus forming a verandah about three feet deep, which when floored with plank, as is often the case, affords an excellent sitting-place, being raised from the ground to a level with the floor. The cottages are warmed by under-ground stoves lighted from without, which heat the air under the floors, and in the severe colds of winter these little nests must be snug and comfortable. Each cottage is surrounded by a yard, in one corner of which is the humble cow-shed. Close by is the cabbage-yard; a clump of dwarf bamboos in the corner yields tubes for tobacco-pipes; here and there is a fruit or flowering tree; and magnificent specimens of the wild Camellia in full blossom shone conspicuous above all."

On reaching the village, a *muh-sz'*, or Village elder, and five others received the foreigners with much ceremony. A repast was spread for them in the yard of the house where they were sitting, and the Corean officials strove to render the interview agreeable. Communications were made in writing, and all well-dressed people seemed to have a knowledge of the Chinese language, sufficient for ordinary intercourse. A transcript of the British, American, and French Treaties with China was taken by them, from a copy shown them. After inviting them to visit the lorcha, the Consul and his friends left to go on board, taking the crew of the whaler with them; they made a wide circuit on their return, visiting the wreck of the lost ship in the way.

On the morrow the Corean officers came on board, "a decent, grave, and reverend body of functionaries, clad in the usual whitey-brown colored stuff; their dresses, especially at the sleeves, were of most capacious width. Their caps, of the same color as the dress, resembled in shape those of the ancient Chinese as seen on the stage; the rank of the wearer was indicated by the

number of black spots on the band surrounding his cap." They mentioned that they were in mourning for the king who died two years ago; and that the designation of his successor was Jih-ho (Sun-fire).

A few presents were made them, and they promised on their part to send off some provisions and other articles the next day. The interview passed off pleasantly, which is doubtless ascribable, in no small degree, to their full knowledge of the designs and wishes of their foreign visitors, who were, on this and most other occasions, able to make themselves understood. The next morning the presents and provisions came off as agreed upon, and during the day everything was settled to depart. The foreigners rambled about at pleasure in pursuit of game or to see the country. In one of his excursions, Mr. McD. was met by two well-dressed persons, one of whom wished to accompany him in the lorcha, proposing "to ramble over the world with him!" He afterwards met him on board, desirous of going with the crew, but they were obliged to deny him. Two Corean Christians were, however, received as passengers. The next morning, May 3d, the lorcha set sail, and reached Shánghái on the 8th, having been absent eighteen days.

A strike among the silk-weavers occurred during the spring of last year, which had been caused by one of the principal brokers endeavoring to interfere with others whom he thought were taking away his trade. It did not last long, but has been repeated again this year, and both times resulting in great embarrassment to foreigners, the fulfillment of whose contracts was thus delayed. During the month of July, the parties came to actual blows, and the following placard was issued by the enemies of Linhing to throw the blame on him. It shows a singular state of society, recalling to mind some of the scenes described in the Fortunes of Nigel as occurring among the guilds of London, but which in China are often unheeded by the authorities unless forced on their notice.

It is a common opinion that if a matter be not clearly explained, the real merits of it will be confused; if error is not brought home to the proper one, the right and the wrong can not easily be properly discriminated. That our foreign trade is now in a disordered condition is not owing to the desire or the conduct of us workmen, but to this:—In the month of July last year, the foreign merchant W—— made a contract for goods with the shopman Le Línhing (*alias* Ashí of Sanshwui), who raised the price that he might speculate, falsely telling us a different rate, so that nobody would take the contract at such a rate; tho' if they did, they must certainly reduce the wages of the workmen, or else no goods could be delivered. Afterwards other silkmen, when taking contracts, did not lower the price to the foreign merchants, but fully kept up the rates of weaving and manufacture. When the foreigners learned this, they upbraided Ashí; and he, on the other side, full of ire, schemed to stir up the men of the E-wo-hing shop in the Sixth ward, *viz.*, the unprincipled Pwan Chih, and his relatives and associates Pwán Chung and Pwán Pí, who, on their part, bribed and dictated to the members of the firms called Ningshun, Kin-ngán and Kin-shing, who among themselves called upon all to strike work, and deliver no goods, so that thereby his (Ashí's) villainous scheme for speculation was successful. He also supported each of these firms that they might act as his adherents; and further bought over their former advocate or agent named Li Kwangpang, to contrive how he could involve the workmen [who wished to work]. This man, who was himself a defaulter to the funds of these hongs for 30 taels, and cherished the remembrance of the ignominy of the urgent demands made on

him to pay up, assisted these former persons in their oppression, and took the lead in proposing a forced contribution from each loom of 8 candsreens, which sum was to be applied to defray the expenses of those who had struck work. But Lí Shing and some others refused to assent to this tax, and met at the assembly-hall to discuss the matter. But Lì Kwángpang stirred up Lí Aksng, Pwan Chung, and their party, and they came together to the number of several hundreds, armed with swords and shields, weapons, ash and fire grenades, with deadly intent to kill. Lí Shing and his men barred the doors of the hall and hid themselves, but the rabble burst open the doors, and inflicted many severe and dangerous wounds on them in the melée, besides injuring the building, breaking its furniture, and disgracefully pulling out the beard from the image of the god of Weaving placed there. All the people of the neighborhood saw their doings, and knew all these things.

The next day the triennial managers of the assembly-hall came together to consult on the business. Pwán Chih, fearing that they would petition the magistrates to investigate the matter, hired an old elder in the guild named Yeh Shing-chun, and four other old men, avaricious and unscrupulous, to come forward to arrange the affair; and it was agreed in a writing that he should repair the house and restore all the articles, besides having a theatrical performance and a mass, to which Yeh Shingchun of the San-fáng tavern in Ko-kí, affixed his seal as evidence, and Pwán Chih implored the managers not to inform the magistrates, while he bribed the underlings of the Nánhai magistrate to quash and retard the investigation demanded by Lí Shing for an entire year.

When however, in July of this year, the officers assembled to examine the case, Pwán Chih again bribed them merely to decide that his party were no longer to hinder people from working, and to ignore the whole case relating to the wounding with weapons. The firms had no resource against this iniquitous decision, and accordingly resumed work.

But Línhing and Pwán Chih would not rest till they had made the workmen stòp work, and on the 26th July got the fellow Pwán Ahang and some others to go to Tang-ching's shop, and break or destroy all his looms and silk and thread; and on Aug. 6th he set the rascal Chung Suifang and some others on Lí Shing's looms and fabrics to destroy them, wounding him and his wife very severely. On the 10th they further attacked the residences of those who had resumed work; these informed the officers of these doings, but Pwán Chih lavished his money among the underlings, so that no warrant has yet been issued against him. The next day Pwan Chih, in league with a new accomplice named Ko Saufung (*alias* the Braggart Mun) and a thousand or more fellows, all armed with weapons, shields, grenades, &c., and carrying banners, like a maniple of soldiers, worked from noon till evening for four hours, and destroyed sixteen dwelling-houses, and carried off garments, silk, thread and pieces, in all worth about two thonand taels, besides trampling to death a little girl The sufferers petitioned for redress and hegged the authorities to investigate the matter, as is on record; but Ko Saufung replied on his part, alledging falsely that these men were trying to involve him, having themselves done this damsge and mischief; and this lie he circulated too in placards, desiring to show still more plainly that he has no fear for either the laws or for [the wrath of] heaven. His outrageous perversity is extreme. All this hatred has arisen from Pwán Chih hearkening to the requests and suggestions of the trader Línhing, and has eventuated in robbery and loss of life, and a case before the courts. Where are the kindly feelings of men gone! How can the powers above permit such deeds! We make this statement that all human persons and highminded gentlemen may see and examine for themselves

A public manifesto of the silkmen taking foreign contracts for goods.

This rupture has since been settled; and in order to show goodwill, all subscribed to get up a magnificent procession, in which the tutelary idol was carried through the streets, attended by the leading men of the guild, and graced by an array of shrines and embroidered banners of the most beautiful workmanship.

The gracious examinations for the degrees of siútsái and kŭjin appointed on the accession of the new monarch have both been held in Canton within the last few months, and have combined to render the provincial city a scene of unusual bustle. The number of candidates assembled for the first and lesser *concours* was about three thousand, and nearly seven thousand for the second. The two academicians who presided at the latter were named Wán Tsingli and Lü Kwánsun. The affair in Tungkwán hien, referred to on page 165, had been compromised by Governor Yeh, and the whole went off with perhaps more than usual interest. Of the ninety-one *kŭjin* graduates, 19 are from Nánhái, 8 from Pwányü, 16 from Shunteh, 8 from Sinhwui, 5 from Hiángshán, 2 from Hwá, and 1 each from Sinning, Tung-kwán, Sánshwui, and Tsingyuen districts; all these are in Kwángchau fú; 9 from Káuyáu, 4 from Hohshán, and 1 each from Sinhing, Sz'hwui, and Nganping, districts in Shauking fú; 5 from Kiáying chau, 2 from Hainán, 1 from Cháuchau fú, 2 from Hwuichau fú, and 1 from the department of Kwángchau. Among these 'promoted men,' 13 are under 20 years of age, 25 under 25 years, 25 under 30 years, 15 under 35 years, 10 under 40 years, and 3 under 45 years.

The themes given on the first day's trial at the examination for *kŭjin* were the three following from the Four Books, with a stanzas in poetry :—

[Confucius said,] 'Regard virtue as if it were unattainable, and look upon vice like putting the hand in boiling water:' I have seen the men who did so, and I have heard this proverb. 'Dwelling in private to learn one's talents, and then taking part in public life to exhibit one's principles:' I have heard this proverb, [but I have not seen the man who acts so].—*Hiá Lun, Sect.* 16.

The princely man must certainly be like this, and he will be early famed throughout the land.—*Chung Yung, Sect.* 29.

When Yú thought of those who were drowned, it was as if he himself had drowned them; when Tsih thought of those who were famishing, it was as if he himself had starved them; hence their zeal.—*Hiá Mang, Sect.* 8.

When the breeze on the river blows across the moon, the tide will first rise.

On the second day's trial, the five themes were each selected from one of the Five Classics.

The sun goes and the moon comes, the moon goes and the sun comes, one giving place to the other, and imparting light to all the living.—*Yih King.*

Follow the course of rivers and waters, and you will reach to the rivers Wei and Sz'.—*Shú King.*

Tie up the axle, and paint the dash-board;
Let the eight phenix-bells ring their jingle;
Obey the orders of him who can command.
The red cuirasses shine most lustrous,
And the azure pendents tinkle in the ear.—*Shí King.*

The prince of Tsin sent Sz' Kái with presents to salute [the prince of Lú].—*Chun Tsiú.*

In the intercalary month, close the left door of the palace gate, and stand in the center [of the open side].—*Lí Kí.*

For the third day's trial, the examiners themselves gave out these subjects, in order to ascertain the general knowledge of the candidates :—

The Yih King speaks thrice of "seven days;" thrice of "the moon being full;" and twice of "thick clouds not raining;" what is the purport of these phrases?

Sz'má Tsien wrote the History of Astronomy; were all the treatises on the heavenly bodies and diagrams in the possession of his family?

In former times there were no rhymes; how did they become general in composition?

The emperor Ching of the Chau dynasty had grounds of 900 *mau* overseen by husbandmen; why was he obliged to use the men of five chariots [to till them]?

How does the shape of Kwángtung excel that all the other regions named Yueh; what hills join to form its five ridges?

There is no little gambling connected with the publication of the lists of *kŭjin*, which is always issued a month or so after the essays are handed in. Stakes are taken on the clans whose names will appear; one man, perhaps, writing out twenty names, and the other twenty different ones; he of whose list the most are found on the tripos wins. Stakes are also taken on the first name, or on the proportion of successful graduates in a certain number of districts or prefectures. On the night of publication, swift-footed runners stand waiting at the gates of the city, carrier pigeons are prepared, and boatmen lie on their oars, all ready to start and carry the news to the lucky aspirants, and get the reward for announcing the glad tidings; a hundred dollars are often given to the first newsman.

The death of D. W. C. Olyphant, Esq., on his way to New York, on the 10th of June last, is an event too nearly connected with our own publication to be passed by, for it was owing not a little to his advice and assistance that the Repository was established. Mr. Olyphant was connected with the trade at this port most of his active life, and it was on his return home from his fourth visit to China, that he died; he was very ill and weak when he left Canton in the April steamer, and during the passage he gradually succumbed to the force of disease, until at Cairo he died, watched and attended by his son to the last. His departure from China was hastened by the state of his health, which it was hoped the voyage would restore, sufficiently at least to reach America. When he was informed that his case was considered hopeless, and that he must prepare for death, he said, "That he had not left that matter until now, and that the Christian hope which he had maintained in life would not fail him in the trying hour. He was in the hands of a good Lord and gracious Savior, and there he was willing to leave himself." His reason remained with him during the passage up the Red Sea, and his expressions, especially when portions of the Bible were read to him, showed the peace and joy of his soul. He delighted particularly to dwell upon the character and work of Christ, and it seemed to be a peculiar source of grief with him that the followers of Christ should be satisfied with so low a standard. "O, what a puny thing a Christian is!" was his frequent exclamation as he listened to passages in the Bible enforcing upon Christians their obligation to live to the glory of Him who died for them.

The landing at Suez and journey in the vans across the Desert aggravated his symptoms and reduced his strength so much that soon after reaching Cairo, June 1st, he was delirious, and continued so with brief intervals till shortly before his death. On the 9th, he told his son that he felt his end was near, but that the approach of death gave him no alarm. His mind was weak, and he said many things in an incoherent manner; but sometimes the name of Jesus was heard, and once, in connection with it, the exclamation, "Wonder-

ful! Wonderful!" Hearing the 23d Psalm read, on coming to the verse, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me," he expressed by a significant gesture his warm assent to this precious truth. Like the patriarch Jacob, who in the same land was about to be gathered to his fathers, so could our departed friend confidently use the same words as he did when going down into the dark valley; "I have waited for thy salvation, O God." Soon after this he fell into a state of insensibility, in which he continued till death released him, at the age of 63. He was buried on the 11th in the English Cemetery at Cairo.

In the death of Mr. Olyphant, the cause of missions has lost one of its warmest supporters, and most prudent advisors. He said, shortly after he was told that he could not recover, "I do not wish to live for the sake of worldly riches or comforts; but for the sake of the missions, I could have desired to remain a little longer." This remark was prompted by no sudden impulse; it had been a principle for thirty years, and was constantly urged upon others by all the force of a consistent practice. Our own pages render a uniform testimony to his coöperation in all the benevolent enterprises set on foot for the good of China; and in these things he was warmly supported by his partners in business, especially by C. W. King, who like him died on his return home. The ships belonging to the House were frequently offered for the purpose of carrying missionaries to and from China; nearly fifty passages having been gratuitously given, during a period of twenty years. The expedition of the brig Himmaleh in 1836 on a missionary cruise in the seas of Eastern Asia was also one of the most extensive undertakings of a philanthropic nature ever set on foot by individuals in any age. In the United States, he took the same active part in all benevolent enterprises, but especially evinced his warm sympathy with foreign missions. The following extract from a notice of his character in the N. Y. Observer of July 24th, shows this:—

"After his return to this city, Mr. Olyphant's interest in the work of missions suffered no abatement. He continued to devote to this object not only his pecuniary gifts, but his time, his counsels, and his influence. A choice selection of the works of Chinese authors, amounting to nearly a thousand volumes, which had been made under his direction, was presented by him to the library of the Mission House in this city, where it remains a unique but suitable witness to his enlightened views of the missionary work. In 1838 he was elected a corporate member of the American Board, and he attended one of the annual meetings of that institution. But as a member of the Presbyterian Church, he felt a special interest in the Foreign Board of this portion of the Christian family, and for nearly eight years he was a member of the Executive Committee of this Board. For this station, his large experience in the eastern world and his judicious mind, were eminent qualifications. Besides these, he brought to the assistance of his brethren on the Committee, habits of punctuality in his attendance, and of patient and careful attention to the matters under examination, while his views were always expressed with the greatest modesty. He was a man that could be relied on. His own business was never allowed to prevent his being present at the sessions of the Committee, nor were their interests postponed for the sake of his private affairs. Repeatedly on Monday mornings, at the hour in the very opening of business, at which the meetings of the Committee have heretofore been held, has Mr. Olyphant been found in his place, while the "overland" letters which had arrived on the preceding day were lying unread at his counting-room—letters often, no doubt, relating to property in distant and hazardous places, worth tens of thousands of dollars. And it is with a sad pleasure the writer remembers the cheerfulness with which his kind counsels were given, when sometimes the interests of the missionary work made it necessary to call upon him at his place of business. Everywhere, and at every

hour, the cause of Christ was first in his heart, and it was his happiness to do what he could for its promotion. Great, indeed, is the loss of such a man to our missionary work! As a wise counsellor, as a man of large views and of soundest judgment, as a man of no ordinary personal knowledge and experience in the affairs of eastern missions, as a man of a warm, affectionate, and devout spirit, we deeply mourn over his removal, even though we are sure it is to a nobler service in the Savior's immediate presence."

Every one who knew Mr. Olyphant will corroborate this testimony, and it is with sadness of heart that we recall his urbanity, his benevolence, and his pleasant countenance, which we shall no more see among us. But still, let the living gather up the example and counsel of the good who have gone before them, and take them for ensamples in doing likewise.

The death of the Rev. Charles Gutzlaff at Hongkong, August 9th, æt. 48, is an event which is in some measure connected with our own publication, he having been a frequent contributor to its pages from the first number; in fact, a strong reason for stating the Repository in 1832 was the possession of his journal of the voyage from Siam to Tientsin. We have collected the following notices of his life, which are to be taken subject to correction in respect to some of the dates. Mr. Gutzlaff was born in 1803 at Pyritz, a town of 5500 inhabitants lying in Prussian Pomerania, 30 miles southwest of Stettin. In early life he was apprenticed to a brazier, but desirous to visit foreign countries he pursued various studies to that end. He attracted the notice of the king, Frederic-William III., and was at one time engaged in the study of the Arabic and Turkish languages with the intention of ultimately joining the Prussian Legation at Constantinople. Changing his views however, he abandoned these prospects, and studied theology in the Netherlands, where he was ordained to the gospel ministry, and sent out in 1826 as a missionary under the patronage of the Netherlands' Missionary Society, with some duties connected with it. On his way out spent some time in England, where he made some valuable reached Java in 1827. He was appointed chaplain and long after, but we can not ascertain how long he remained. It could not have been many months, for in 1829 he left the service of the Society, and went to Singapore at the invitation of Rev. Mr. Smith. He sailed from that place in a junk, Aug. 4th, 1828, in company with Rev. Jacob Tomlin for Siam, where they arrived on the 23d. They were the first Protestant missionaries to that kingdom, and as such were kindly received, and among others by the Portuguese consul at Bangkok, Sr. Carlos de Silveira, who offered them the use of a small wooden cottage. Here Mr. Gutzlaff remained till June 18th, 1831, with the exception of visits to Singapore and Malacca. During this interval (1828-31), he was married to Miss Newell, an English lady residing at Malacca, who with her infant child died at Bangkok in 1831.

His voyage in the junk to Tientsin and back to Macao, where he landed, Dec. 13th, is described in our first Vol. Feb. 26th, 1832, he embarked with Mr. Lindsay of the E. I. Co.'s Factory in the Lord Amherst on a voyage to the northern ports, as detailed in Vol. II., p. 529; he returned Sept. 5th; and soon after (Oct. 20th) reëmbarked in the opium clipper Sylph for an extensive

voyage; from this he returned to Canton, April 29th, 1833. He continued on the coast in various vessels engaged in the same trade till about Nov. 1834. He made a rapid visit to the Straits in March 1834, where he was married to Miss Warnstall, an English lady residing with the Hon. S. Garling, then resident of Malacca. A vacancy occurring in the English Commission by the death of Lord Napier, Mr. Gutzlaff was appointed in Feb. 1835, joint Chinese Secretary on a salary of £800 per annum, the same that had been received by the Master-attendant, an office in the Commission then abolished. He resided at Macao till the breaking out of the war with England in 1839, with the exception of a trip to Lewchew and Japan in 1837, and one to Fuhkien in 1838. During the war he was employed in a great variety of ways, his knowledge of the language rendering his services everywhere useful; part of the time he was specially attached to Sir Hugh Gough's staff. He was for some time magistrate at Chusan in 1842–43, and on the decease of Hon. J. R. Morrison in Aug. 1843, he succeeded to his station as Chinese Secretary to the Government of Hongkong, which post he held till his death. In April, 1849, his wife, whose health had been indifferent for a long time, died at Singapore, where she had gone for her benefit; and Mr. Gutzlaff himself obtained a furlough in September of the same year to recruit his own health. While in Europe he visited many places, and did much in one way and another to excite an interest in China. He was married in 1850 to Miss Gabriel, an English lady, and returned with her to Hongkong in February, 1851.

Such are the leading data in the life of Mr. Gutzlaff, but they show little of the lineaments of his character, or the amount of his labors. His industry was very great, and his writings numerous. The journal of his first three voyages up the coast was published in England and America, as w[illegible] History of China, in two volumes 8vo. China Opened is the [illegible] given to a series of papers he wrote at the order of Si[illegible] on various topics relating to China for the information [illegible] ment; it is noticed in our Vol. VIII, page 84, etc. A [illegible] was published as an appendix to Allom's Views in China, a[illegible] Chinese Grammar at Batavia; these, we believe, complete the list of [illegible] lications in English; the first named is the most valuable. His writings in Chinese comprise a great variety of works, amounting in all to nearly seventy, among which a translation of the whole Bible, a System of Theology, a History of England, a History of the Jews, a Digest of the World's history, and the Chinese Magazine, are the principal. His acquaintance with the Chinese language consisted rather in knowing many characters (for he had a remarkable facility in acquiring the words of a language) than in an accurate knowledge of its idioms; still his attainments as a sinologue were of a high order. During his life he had collected materials for a Chinese dictionary, which will be very serviceable to some future student in bringing out a complete lexicon.

[*Note.*—The delay in not publishing this number of the Repository till the 1st of November was for the purpose of inserting such communications as reached us before the work closed, and accounts for the apparent discrepancy between their dates and that of the number itself.]